# CHRISTIAN REGISTER
## AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HO INESS, LOVE."

CHANDLER ROBBINS, EDITOR. BOSTON, SATURDAY, JULY 22, 1837. NO. 832.---VOL. XVI.—NO. 29.


## RELIGIOUS MISCELLANY.

FOR THE REGISTER AND OBSERVER.

### FURTHER REMINISCENCES OF S. A. D.
No. 5.

Notice being given in the last Register of an ordination at Ellsworth, it seemed to me that a slight sketch of the origin of the Society in that place, &c. &c. might be interesting to your readers.

Nine months in the East again—*Ellsworth* was the sphere of my ministerial labors. This town is twenty four miles south east of Bangor—and pleasantly situated on either bank of Union river. I have heard it called by one who resides in a different state and wholly disinterested, the handsomest town on the shore road from Halifax to Boston. All towns much larger than this, must not be brought into the comparison. Ellsworth is a small town containing no more than fifteen or sixteen hundred inhabitants. Its local situation however will not suffer much in comparison with the most beautiful. Along the banks of the rapid river there are some bold beetling crags and a wild woody eminence, on which the wigwams of the Penobscot Indians are seen at certain seasons of the year, where it would not be difficult to get up a little romantic sensibility. The view from some parts of the town, of the Schoodic hills on the North East—of the broad blue waters of Patten's bay—and the Mount Desert chain on the South, is such as deeply to impress the imagination of the lover of nature.

The village contains but about 500 inhabitants and has an appearance of newness. Out of the village the town exhibits all the evidences of long settlement. The inhabitants are remarkable for resolution, enterprise and natural vigor of understanding. Every thing is taken up with warmth; and almost all subjects, trade, politics, religion, society &c. give rise to competition, sometimes to bitter jealousy and its evil consequences. The social circle is very good—though small. Many families, some of whom are from Massachusetts, have given considerable attention to literary pursuits and would be deemed cultivated any where. The inhabitants generally are something uncouth and do not appreciate what are denominated the humanities of life. (Among Eastern towns however E * * is not peculiar in this respect.) When I went to E * * there were two religious Societies in the place, a Baptist and Trinitarian. Unitarian Christianity had never been preached, and its character could not be said to be known. The old minister however, of the Trinitarian Society (who is now living) is a man of liberal mind and genuine Christian feelings. Though not regarded by the Orthodox clergy as perfectly sound in the faith—he never was an acknowledged Unitarian. His successor, who was for some years a preacher to the seamen in Portland, and whose urbanity, intelligence, and social harmony are still among my pleasant recollections, is, I believe, regarded as sound—without blemish and without spot. I do not mean by this that he is bigoted—far from it. He has too much of the milk of human kindness in him for this. Being first to enter the place as the representative of our denomination, I expected to meet with much prejudice and opposition—and was told that such would be the case. To my great surprise and very agreeable disappointment it turned out otherwise. The only place for worship that could be obtained at the outset was a school-room in the second story of a building in the immediate vicinity of the bridge that crosses Union river. Every thing that passed over the bridge shook the building and pulpit very much, and not perceiving the cause at first—it seemed to me that there must be an earthquake. In a few Sabbaths we obtained the use of the Baptist church for a little while, and at length removed to the Court House which was to be our permanent place of worship. This was a new building and but partially completed. The Society finished the Court-room—erecting open pews—a very convenient pulpit and singing-seats—at an expense of 500 dollars. The larger part of this they expected the town would refund. A Sabbath School was formed which flourished very well—a benevolent Society among the ladies which was the means of doing considerable good—a subscription for the erection of a church was started at the expiration of a few months—and an amount of 2700 dollars easily obtained.

The Lyceum, being regarded as having a very favorable influence upon the moral and religious as well as intellectual character of a people, one was set in motion. A debate or lecture occurred every week. They were continued without intermission and without assistance from abroad for a period of four or five months with an interest and success, hardly to be expected. Let it be recollected there were but 500 inhabitants in the village. I have little doubt that an abler Senate might have been formed ont of the acting members of the Lyceum than that of the State.

Neither the audience nor the Sabbath School was large—perhaps as large however as could be expected in a town of this size.

One warm afternoon in August when our service was held in the Baptist Church, which is situated on an eminence commanding a view of the village and the country beyond, a somewhat singular event occurred. The windows of the church were thrown up and the door spread wide to admit the fresh airs of heaven. It was a lovely season—the winds were asleep—the birds were chanting on the trees—and all was fair and tranquil as the bridal of the earth and sky. The sermon was finished and the last hymn had just been given out—when during that silent pause which precedes the swelling forth of the music of the choir, a tall young man in his shirt-sleeves entered the church in a calm and dignified manner—and marched up the broad-aisle. I presumed that whoever he might be, he would take a seat in one of the pews. But no! his mission seemed to be onward. I heard his footsteps on the pulpit stairs, and in a moment or two—he presented himself before me. He reached out his hand—I gave him mine. He shook it and asked me how I did, and then took a seat on the cushion close beside me. All eyes were turned in amazement towards the pulpit. It was very natural that I should be not a little astonished and unable to comprehend his meaning—though I hardly knew what to do, I was not disconcerted. I turned towards him and gave him a sharp glance to read, if possible, his intent in the expression of his countenance. He appeared perfectly at home and was taking a leisurely view of the audience and choir. I said to him with some firmness—implying no great satisfaction with his presence in the pulpit, Hadn't you better, Sir, take a seat in a pew below? He looked at me for a moment—rose—bowed—descended the stairs—and went into the first wall pew. He remained there quiet through the service and through the exercises of the Sabbath School, and then left the house. I was somewhat curious to find out who he was and what he intended by such sort of conduct—and learnt that he was an unfortunate young man—much to be commiserated—and actuated by no evil purpose. He was a stranger—an inhabitant of another town. Some time before he accidently run something into his foot which severed some of the cords, and ever since he had been subject to periodical fits of derangement. In one of these he had strayed away from home on Sabbath afternoon, and passing by the open church door, and every thing within looking very inviting, he entered without ceremony, and made for the pulpit to form acquaintance with the preacher, and have a fair view of the audience.

At another time, while preaching an extemporaneous sermon upon the wisdom and goodness of God, as manifested in the laws and arrangements of the Universe—the door of our place of worship was thrown open, and in rolled a seaman dressed in the insignia of his craft—the tarpaulin hat and pea-jacket. He came in with a nonchalant air and a reckless manner, threw his tarpaulin upon a seat near the door, then dropped down himself.

As soon as he entered, I perceived that he was the worse for something that had found its way to his stomach and thence to his brain, and somewhat feared he might disturb me in the train of my thoughts, especially as I had nothing to rely upon but a few notes. The noise he made was considerable, and I paused until he was quietly seated, and then went on. Whatever relates to the heavenly bodies—those guiding-lights upon the watery waste—is apt to interest the way-farer of the deep. I noticed that the seaman's attention was engaged. In a short time his elbows dropped upon his knees, his face upon his hands, and he fixed upon me a pair of the keenest of black eyes. In the course of my remarks the subject of the moon's distance, phases, magnitude, time of revolution and force of gravitation was introduced. There was quite an open space in front of the seat where he sat, making him quite conspicuous. All of a sudden he rose up—seized his tarpaulin, clapped it upon his head—extended his arms to their full length and shouted to the top of his lungs, 'Ship-mates—a lunar observation!' I gave way to him and sat down. He was evidently about to proceed further. The audience however did not seem disposed to hear him out, and two of them seized him in the height of his celestial enthusiasm, and led him outside the door. It was quite clear they considered him something of a lunatic, and wished him to finish his lunary in a more suitable place. The floor being left to me, I took up the thread of my discourse. The seaman was quite indignant at this, as he conceived, uncourteous treatment—and in a moment or two, came back. It was thought best to back him out. He tried the door several times, then took a turn round the house muttering to himself in his passion. At length it was found necessary for some individuals to go out and coax him down the hill into the centre of the village—and thus ended this laughable adventure. The next day a little of his history was found out. He proved to be a ship-wrecked mariner on his way the West. Passing through town on the Sabbath he had deposited some of his small pittance at a bar-room or tippling-shop, and in sad plight in consequence, had strolled up to the house of Him who cannot look upon sin but with displeasure. S. A. D.

FOR THE REGISTER AND OBSERVER.

### AGAINST DESPISING THE DAY OF SMALL THINGS.—No. 1.

In the rise and progress of religion, in the individual soul and in the community generally, there is ordinarily what may be appropriately termed *the day of small things*. With the true character of this day, it becomes us to seek an accurate acquaintance. A few remarks on this subject, I shall now submit to the consideration of the devout and candid.

The exertions of parents to give to their children a religious education; constitute what may be termed a day of small things in religion. In such exertions, there is little to attract public notice; little to excite interest in the busy multitude. Pious parents impart to their children religious instruction—exhibit before them for their imitation a christian example, and commend them in fervent and unceasing prayer to the blessing of Almighty God. Yet, while all this is doing, it appears to the general observer only as a day of small things.

Such a day is it also, when an individual, on becoming anxious for the salvation of his soul, gives himself to those inquiries and efforts, which are demanded by his deeply interesting situation. Realizing, in some measure, his need of the pardoning mercy of God, and the value of the salvation which the Gospel offers; he meditates on such subjects—searches the scriptures, and gives himself to prayer. This individual, thus deeply interested in the most important of all concerns, may not, however, on this account, become an object of attention to many, perhaps to none.

The same may be said of the youth, who is endeavoring to establish holy habits in accordance with the instructions and influences of a christian education.

Such a youth, may say but little to any one, respecting his principles and feelings, his struggles and prayers, his hopes and fears. Little may be said about him, in these respects. Steadily but silently he may be growing in knowledge, and in grace—steadily but silently also may he be growing in favor with God and with man. In his whole course, there may be nothing to attract much special notice.

We may mention, as another illustration of what we mean by a day of small things, in religion, the village Sunday school. In this institution many parents and many well-wishers to the best prosperity of the community, manifest a commendable degree of interest. But, the ardor generally manifested towards the Sunday school, possesses too great an alloy of lukewarmness. It is not made a topic of conversation, except by comparatively a few. It does not excite a very deep interest in numbers. It is considered by them as only a day of small things.

Once more—Yonder is a small number of Christians, who look with a strong desire, to a more prosperous state of religion throughout the community. They presume to hope, that they might so unite in measures and efforts, as to cause religion to become a subject of a more general and a more appropriate interest. Under the influence of such a hope, they engage in what seems to them reasonable measures for the accomplishment of important ends. But their number is small—their courage is prone to falter—they often seem to themselves not to be doing much. And they are occasionally tempted to yield to the spirit of despondency.

These illustrations of what I understand by a day of small things, to which the reader will easily add others, are given for the purpose of assisting to a better understanding of the remarks, which are to follow. N. W.

### LETTERS FROM PALMYRA.

The following extracts from this charming work, will give our readers a taste of its character and style.

'And now enough of this. The city sleeps, and it were better that we slept with it. But first, my child, bring harmony into our spirits by one of those wild, sad airs which you are accustomed to sing to me upon the harp of the Jews. It will dispose Lucius to pleasant dreams.'

I added my importunities, and Fausta, rising, moved to an open window, through which the moon was now pouring a flood of silver light, and seating herself before the instrument which stood there, first swept its strings with an easy and graceful hand.

'I wish,' said she, 'I could give you the song which I am now going to sing in the language of the Hebrews, for it agrees better, I think, with the sentiment and the character of the music, than the softer accents of the Greek. But every thing is Greek now.'

So saying, she commenced with a prelude more sweetly and profoundly melancholy than even the wailing of the night wind among the leafless trees of the forest. This was followed by—an ode shall I call it?—or a hymn?—for it was not what we mean by a song. Nor was the music like any other music I had ever heard, but much more full of passion: broken, wild, plaintive, triumphant, by turns, it stirred all the deepest feelings of the heart. It seemed to be the language of one in captivity, who, refusing to sing one of the songs of his country for the gratification of his conquerors, broke out into passionate strains of patriotism, in which he exalted his desolated home to the Heavens, and prophesied in the boldest terms her ultimate restoration to power and glory. The sentiment lost nothing coming to the ear clothed in the rich music of Fausta's voice, which rose and sank, swelled and died away, or was full of tears or joy, as agreed with the theme of the poet. She was herself the poet, and the captive, and the Jew, so wholly did she abandon herself to the sway of the thoughts which she was expressing.

### VISIT TO A CHRISTIAN EREMITE.

We had now, in the course of our walk, reached what we found to be a broad and level ledge, about half way to the summit of the hill. It was a spot remarkable for a sort of dark and solemn beauty, being set with huge branching trees, whose tops were woven into a roof, through which only here and there the rays of the fierce sun could find their way. The turf beneath, unincumbered with any smaller growth of tree or shrub, was sprinkled with flowers that love the shade. The upper limit of this level space was bounded by precipitous rocks, up which, ascent seemed impossible, and the lower by similar ones, to descend which seemed equally difficult or impossible.

'If the abode of the Christian is hereabouts,' we said, 'it seems well chosen both for its security and the exceeding beauty of the various objects which greet the eye.'

'Soon as we shall have passed that tumbling rivulet,' said Julia, 'it will come into view.

Upon a rude bridge of fallen trunks of trees, we passed the stream as it crossed our path, and which then shooting over the edge of the precipice, was lost among the rocks and woods below. A cloud of light spray fell upon us as we stood upon the bridge, and imparted a most refreshing coolness.

'Where you see,' said Julia, 'that dark entrance, beneath yonder low-browed rock, is the dwelling of the aged Christian.'

We moved on with slow and silent steps, our spirits partaking of the stillness and solitariness of the place. We reached the front of the grotto, without disturbing the meditations of the venerable man. A part of the rock which formed his dwelling, served him for a seat, and another part projecting after the manner of a shelf, served him for a table, upon which lay spread a large volume. Bending over the book, his lean and shrivelled finger pointing to the words, and aiding his now dim and feeble eye, he seemed wholly wrapped in the truths he was contemplating, and heeded not our presence. We stood still for a moment, unwilling to break a repose so peaceful and profound. At length, raising his eyes from the page, they caught the form and face of the princess, who stood nearest to him. A quick and benignant smile lighted up his features; and rising slowly to his full height, he bade her welcome, with sweet and tremulous tones to his humble roof.

'It is kind in you,' said he, 'so soon again to ascend these rough solitudes, to visit a now unprofitable old man. And more kind still to bring others with you. Voices from the world ring a sweet music in my ear—sweeter than any sound of bird or stream. Enter, friends. if it please you, and be rested, after the toil of your ascent.'

'I bring you here, Father,' said Julia, 'according to my sometime promise, my friend and companion, the daughter of Gracchus, and with her a noble Roman, of the house of Piso, lately come hither from the capital of the world.'

'They are very, very welcome,' replied the saint; 'your presence breaks most gratefully the monotony of my life.'

'We almost doubted,' said I, 'venerable Father, whether it would please you to find beneath your roof those who receive not your belief, and what is much more, belong to a faith which has poured upon you and yours so full a flood of suffering and reproach. But your countenance assures us that we have erred.'

'You have, indeed,' replied the sage; 'as a Christian I see in you not pagans and unbelievers, not followers of Plato and Epicurus, not dwellers in Rome, or in Alexandria, but members of the great family of man, and as such I greet you, and already love you. The design of christianity is to unite and draw together, not divide and drive asunder. It teaches its disciples, indeed, to go out and convert the world, but if they cannot convert it, it still teaches them to love it. My days and my strength have been spent in preaching Christ to Jews and heathen, and many of those who have heard have believed. But more have not. These are not my brethren in Christ, but they are my brethren in God, and I love them as his.'

### ADVENTURE WITH AN ELEPHANT.

I am just returned from a singular adventure. My hand trembles as I write. I had laid down my pen and gone forth upon my Arab, accompanied by Milo, to refresh and invigorate my frame after our late carousal—shall I term it?—at the palace. I took my way, as I often do, to the Long Portico, that I might again look upon its faultless beauty and watch the changing crowds. Turning from that, I then amused my vacant mind by posting myself where I could overlook, as if I were indeed the builder or superintendent, the laborers upon the column of Aurelian. I became at length particularly interested in the efforts of a huge elephant, who was employed in dragging up to the foundations of the column, so that they might be fastened to machines to be then hoisted to their place, enormous blocks of marble. He was a noble animal, and, as it seemed to me, of far more than common size and strength. Yet did not his utmost endeavors appear to satisfy the demands of those who drove him, and who plied without mercy the barbed scourges which they bore. His temper at length gave way. He was chained to a mass of rock, which it was evidently beyond his power to move. It required the united strength of two at least. But this was nothing to his inhuman masters. They ceased not to urge him with cries and blows. One of them, at length transported by that insane fury which seizes the vulgar when their will is not done by the brute creation, laid hold upon a long lance, terminated with a sharp iron goad, long as my sword, and rushing upon the beast, drove it into his hinder part. At that very moment the chariot of the Queen, containing Zenobia herself, Julia, and the other princesses, came suddenly against the column, on its way to the palace. I made every possible sign to the charioteer to turn and fly. But it was too late. The infuriated monster snapped the chains that held him to the stone at a single bound—as the iron entered him, and trampling to death one of his drivers, dashed forward to wreak his vengeance upon the first object that should come in his way. That, to the universal terror and distraction of the gathered, but now scattered and flying crowds, was the chariot of the Queen. Her mounted guards, at the first onset of the maddened animal, put spurs to their horses, and by quick leaps escaped. The horses attached to the chariot, springing forward to do the same, urged by the lash of the charioteer, were met by the elephant with straightened trunk and tail, who, in the twinkling of an eye, wreathed his proboscis around the neck of the first he encountered, and wrenching him from his harness, whirled him aloft and dashed him to the ground. This I saw was the moment to save the life of the Queen, if it was indeed to be saved. Snatching from a flying soldier his long spear, and knowing well the temper of my horse, I put him to his speed, and running upon the monster as he disengaged his trunk from the crushed and dying Arabian for a new assault, I drove it with unerring aim into his eye, and through that epening on into the brain. He fell as if a bolt from heaven had struck him. The terrified and struggling horses of the chariot were secured by the now returning crowds, and the Queen with the Princesses relieved from the peril which was so imminent, and had blanched with terror every cheek but Zenobia's. She had stood the while—I was told—there being no exertion which she could make—watching with eager and intense gaze my movements, upon which she felt that their safety, perhaps their lives, depended.

### DEATH OF LONGINUS.

As he uttered these words, the sound of steps was heard as of several approaching the door of the room. Then the heavy bar of the door was let fall, and the key turned in the wards of the lock. We knew that the last moments of Longinus had arrived. Although knowing this so well, yet we still were not ready for it, and a horror as of some unlooked for calamity came over us. Cleoras wept without restraint; and threw himself down before Longinus, embraced his knees, and as the officers entered and drew near, warned them away with threatening language. It was with difficulty that Longinus calmed him. He seemed to have lost the possion of his reason.

The jailer, followed by a guard, now came up to Longinus, and informed him that the hour appointed for his execution had arrived.

Longinus replied, 'that he was ready to go with him, but must first, when his chains were taken off, be permitted to address himself to the Gods. For we ought to undertake no enterprise of moment, especially ought we not to venture into any unknown and untried scenes without first asking their guidance, who alone have power to carry us safely through.'

'This we readily grant,' replied the jailer, who then taking his hammer, struck off the chain that was bound around the middle of his body.

Longinus then, without moving from where he sat, bent his head and covering his face with his hands, remained a few moments in that posture. The apartment was silent as if no one had been in it. Even Cleoras was by that sight taught to put a restraint upon the expression of his feelings.

When these few moments were ended, Longinus raised his head, and with a bright and smiling countenance, said to the jailer that he was now ready.

He then went out in company with the guard and soldiers, we following in sad procession. The place of execution was in front of the camp, all the legions being drawn around to witness it, Aurelian himself being present among them.

Soon as we came in sight of that fatal place, and of the executioner standing with his axe lifted upon his shoulder, Longinus suddenly stopped, his face became pale and his frame trembled. He turned and looked upon us who were immediately behind him, and held up his hand, but without speaking, which was as much as to say, 'you perceive that what I said was very likely to happen has come to pass, and the body has obtained a momentary triumph.' He paused, however, not long, making then a sign to the soldiers that he was ready to proceed. After a short walk from that spot we reached the block and the executioner.

'Friend,' said he now to the executioner, 'I hope your axe is sharp, and that you are skillful in your art; and yet it is a pity you have had so much practice as to have become very dexterous in it.'

'Ten years service in Rome,' he replied, 'may well make one so, or he must be born with little wit. Distrust not my arm, for it has never failed yet. One blow, and that a light one, is all I want, if it be, as it ought, a little slanting. As for this edge—feel it if thou wilt—it would do for thy beard.'

Longinus had now divested himself of whatever parts of his garments would obstruct the executioner in his duty, and was about to place his head in the prescribed place, when he first turned to us and again held out his hands, which now trembled no longer.

'You see,' said he, in a cheerful voice, 'that the soul is again supreme. Love and cultivate the soul, my good friends, and you will then be universal conquerors, and throughout all ages. It will never betray you. Now, my new friend, open for me the gates of immortality, for you are in truth a celestial porter.' So saying, he placed himself as he was directed to do, and at a single blow, as he had been promised, the head of Longinus was severed from the body.

From the Unitarian Magazine and Chronicle.

### SKETCHES OF ENGLISH UNITARIAN HISTORY. No 5.

This doctrine possesses the remarkable characteristic, that persons of all the various denominations have perceived its truth and paid homage to it. We have in the present article to describe two eminent characters, as adorning Unitarianism, viz., Thomas Firmin, the Episcopalian, and William Penn, the Quaker.

William Penn, son of Sir William Penn, admiral, was born in the parish of St. Catherine, near the Tower of London, October 14th, 1644, and was educated, in part, at the school of Chigwell, in Essex. After receiving some further part of his preparatory education in his father's house, he was entered, in the year 1660, a gentleman commoner of Christ Church, Oxford. He remained in this university two years, during part of which he was the associate of John Locke, also at Christ Church, and at this time attending to medical studies. Influenced by the preaching of Thomas Loe, a Quaker, he and other students withdrew from the national form of worship, and held private meetings for prayer and preaching. This giving offence to the governors of the university, Penn was confined for non-conformity; and continuing still zealous in his religious exercises, he was at length expelled the college. He publicly avowed Quakerism in the year 1666, at Cork. In 1668 he became a preacher among that sect, and published his first treatise, with this remarkable title: 'Truth Exalted; in a short but sure Testimony, against all those Religions, Faiths, and Worships that have been formed and followed in the darkness of Apostacy, and for that glorious Light which is now risen, and shines forth in the Life and doctrine of the Despised Quakers, as the alone good old way of Life and Salvation. Presented to the Princes, Priests, and People, that they may repent, believe, and obey. By William Penn, whom Divine Love contrains, in a holy contempt, to trample on Egypt's glory, not fearing the King's wrath, having beheld the Majesty of him who is invisible.' The same year he was committed a close prisoner to the Tower, in which confinement he wrote several treatises, and after his release went to Ireland and preached Quakerism. Returning to England, and the Conventicle Act prohibiting the meetings of Dissenters under severe penalties, he was committed to Newgate, August, 1670, for preaching in Gracechurch-street; but, being tried for that offence at the Old Bailey, was acquitted by the jury. In the following month his father died, and left him an estate £1,500 a year. About the same time he held a public dispute on the Universality of the Divine Light, at Westwicomb, in Buckinghamshire, with a Baptist teacher of the name of Ives. In 1670, he was again committed to Newgate for preaching publicly, and remained in confinement six months. It was about two years before this, in 1668, that an occasion arose out of an unsatisfactory termination to a public dispute, which Penn and his fellow Quaker, George Whitehead, had with some Presbyterians, for the publication of his 'Sandy Foundation Shaken.' This was an able and argumentative refutation of the Athanasian Trinity, and also of that doctrine which asserts the 'impossibility of God's pardoning sin without a plenary satisfaction,' or 'the vulgar doctrine of satisfaction being dependent on the second Person in the Trinity, and the justification of impure persons by an imputative righteousness.' This publication gave great offence to some powerful ecclesiastics, who, possessing at that time an undue influence over the Government, presently adopted the old method of reforming what they called *error* by advancing at once their strongest *argument*, viz., an order for his imprisonment in the Tower of London.*—Penn was acquainted with the writings of Socinus, and passed a high eulogium on him, not only on account of his 'parts, wisdom, gravity, and just behavior,' but as having had in many things a clearer prospect of religious truth than most of his contemporaries.—Preface.

It was in 1682 that Penn embarked for America, and during his abode in the province of Pennsylvania adopted the most suitable methods to cause that infant colony to thrive and flourish. He returned to England in 1684, and was taken into favor with James II. to such a degree that he was suspected even by Tillotson of a leaning to the Church of Rome, from which suspicion, however, he afterwards relieved him. In 1697, he presented to the House of Lords, 'A Caution requisite in the Consideration of a Bill relating to Blasphemy,' in which he advised that the word *Blasphemy* might be so explained as that no ambiguous interpretation might give occasion to malicious persons to prosecute under that name whatever they should be pleased to call so. In 1699 he again visited Pennsylvania, and September 15, 1701, delivered a speech to the assembly, declaring the reasons of his finally leaving them. On the accession of Queen Anne, he was in great favor, and often at court. In 1710, the air of London or its immediate neighborhood not suiting the declining state of his health, he settled at Rushcombe, near Twyford, in Buckinghamshire, where he spent the remainder of his life, and where he died July 30, 1718, in his 74th year. Penn's works were collected, and published in 1726 in 2 vols. fol. Of one of his publications, 'No Cross no Crown,' Dr Henry More has said that our author 'has treated the subject of a future life with a force and spirit equal to most writers.'

'The piety and superior virtue of Thomas Firmin citizen of London,' to use the words of Mr Lindsey, in which there is often a touching simplicity far superior to the gaudy ornaments of composition, 'are well known to all who are acquainted with the history of the Unitarians in England after the Restoration; or who have perused his life, written in a homely style, but stored with facts, that bespeak an active benevolence and unwearied exertions to serve mankind, which few have equalled in any age. As he was the disciple of Mr Biddle, and as he befriended him living, he was strenuous in supporting the cause of the Divine Unity in which he stood forth so nobly after his decease.'

This excellent man, who was permitted in so Christian a manner to 'show his faith by his works,' was born at Ipswich, in Suffolk, in 1632. His parents were Puritans, and eminent for probity and piety. He was bound an apprentice to a tradesman of London, who was one of the congregation of Mr John Goodwin, an Armenian preacher among the Presbyterians. Our readers will be interested in the following account of this celebrated person, which we extract from 'Granger's Biographical History of England.' Vol. 3, p. 41.

'Johannes Goodwin, S. Theol. Cantabri., Ob. Anno 1665, Ætat. 72. John Goodwin, with a wind-mill over his head, and a weather-cock upon it; 4to.

'John Goodwin, minister of Coleman Street, (Fellow of Queen's College, 1617,) was a man who made more noise in the world than any other person of his age, rank, and profession. He had the hardiness to introduce Arminianism among the Calvinists, which he bravely and zealously defended, both in his sermons and writings. It is hard to say whether he displayed more courage in attacking or repelling the enemy. It is certain that he had a very powerful body to deal with, as it was said, that 'he was a man by himself,' 'was against every man and every man almost against him.' His genius seemed to be adapted to polemical divinity, and to an age of faction and tumult. He was appointed by the council of war to attend upon Charles I. a little before his execution. This was deemed an insult upon fallen majesty; as no man more eagerly promoted, or more zealously defended the murder of the king. His discourses and writings on this subject were well remembered at the Restoration; but it was also remembered that he had sown the seeds of division among the sectaries, which is supposed to have saved his life.'

When Firmin began business for himself in London, he discovered great industry and skill, and while he grew in commercial reputation, became still more eminent for goodness of heart, and a benevolent concern to promote the happiness of others, and to alleviate the distresses of the poor. The connexions which he formed with religious persons, of different communions, may be deemed suitable to this article, and therefore may be particularly described. It was his custom to make himself acquainted with as many persons of moral worth and integrity as he could, whether Englishmen or foreigners, and especially with ministers of religion. He was seldom without some of these at his table, which though a species of hospitality somewhat beyond his means, in the first in-

stance, was afterwards of great use to him, especially in his efforts to improve the condition of the poor. Among others, Mr Firmin became acquainted with Mr John Biddle, whose place of meeting, perhaps, did not exceed half-a-mile from Firmin's residence. His acquaintance with this intelligent, and single-hearted man, carried him farther in the knowledge of the Scriptures than the Arminian tenets; and persuaded him that the Unity of God is a unity of person as well as nature. He entertained a great and just esteem for Biddle's 'piety, exemplariness, and learning.' He gave him his bed and board for a considerable time, and when sent to the Isle of Scilly, obtained for him a yearly pension of one hundred crowns from the Protector. During the imprisonment of Biddle at Scilly, Mr Firmin resided in Lombard Street where first Mr Jacomb, and afterwards Dr Outram preached. With these two excellent men Firmin maintained a close correspondence and friendship. He also now became acquainted with Dr Whichcote, Dr Worthington, Dr Tillotson, and Dr Wilkins. Tillotson had to deliver the Tuesday's lecture, at St. Lawrence's church, which was much frequented by the London clergy, and by many persons of quality and distinction. When the preacher was obliged to be at Canterbury, of which church he was dean, or for other reasons was absent from town, he generally left it in charge with Mr Firmin to provide preachers for his lecture, who never failed to supply his place with some excellent substitute, so that there never was any complaint on account of Dr Tillotson's absence. Mr Firmin could the more easily execute this commission, on account of his very extensive acquaintance with the more distinguished clergymen. This also enabled him to be very useful to many young preachers and scholars, for whom he would solicit situations with as much affectionate diligence, as other men can do for their sons and relatives.

* Penn's works, vol. 1, p. 6, quoted in the 'Monthly Repository' for 1811, p. 654.

FOR THE REGISTER AND OBSERVER.

## NOTES OF AN INVALID.—NO 4.

As the ship advanced, her decks were cleared and cleansed, the passengers had changed their sea habiliments for gayer suits—the sour looks of nausea had yielded to cheering scenes and brighter hopes, like murky fogs before the sun, and all stood joyously ready to greet their friends. 'Helm a lee!' cried the Capt. and the spread canvass shivered in the wind:—Again—'Stand by to let go the anchor!—Pay away boys!—Heave taut, now, handsomely!'—and the ship was safely moored in the stream. Witnessing such evolutions, how much impressed one is with the masterly contrivance of a ship, —so majestic, so promptly obedient to skillful guidance, so like a living, well-trained steed—a contrivance that yokes even the wild elements to itself in the service of man, what a mighty triumph of science and human genius! Scarcely was the vessel still, when several row-boats, plied by negroes, were already at the sides, orputting off from the wharfs. At each stern, canopied under a hugely rimmed beaver, sat a white commander, whose lordly air seemed to a northener, much like the jealous hauteur of a young middy freshly 'Dressed in a brief authority.'

The foremost of the boats brought bustling messengers for news and letters, but among those farther off, Mrs A. fixed her eyes upon one in particular, just started from the wharf. 'It is he,' she exclaimed, as the boat drew near, and in a few moments, the young man was on board. He was a son of Mrs A.'s particular friend, at whose house she expected to stop, and hoped to take her adopted. He had been notified of the probable time of her arrival, and now came to escort her. As soon as the first hilarity of the meeting friends allowed, Mrs A. turned to introduce her new relation. The cordial shake of the hand, rather too vigorous, however, for a weakly invalid, and the generous welcome signalized the warm promptings of a southern heart, and made the strangers at once almost brothers.

A few parting tokens with the Captain and the remaining passengers, dismissed the party to the boat, and their sable crew rowed them swiftly to the shore, keeping time with their oars, and chorus, to the song of a leading voice. Thence, in open gigs, for hacks were very few, and rather disreputable to ride in, they passed through the busy scenes of East Bay Street. The street on both sides was shaded with the beautiful Pride of India tree, and on this account appeared pleasanter. But blacks, blacks, blacks were all around in such unseen numbers as to engage all the spare thoughts of the invalid. 'And are all these slaves?' he asked. 'Yes,' replied his new friend, 'we have in Charleston 17,000 slaves, and 12,000 whites; and this being the only commercial street in the city, you see more negroes here than in any other. It is also the location of the Custom House and Post Office which makes it quite a thoroughfare.' Here glided blithely along a 'wench' with a large tub of water poised upon her head;—another followed with a basket of fruits and vegetables, singing the wordless notes, that to accustomed ears, indicated the contents;—others sat by the way with baskets of sweet-meats, or basked in the sun with little or nothing to do. 'And do these girls who sell fruits &c., give all they get to their masters?' asked the invalid. He was answered, 'Oh no; they generally purchase their time of their owners, and save as much as they can for themselves. Many of them have two or three times enough to buy their freedom; but as the slaves think that 'free nigers' are rather beneath them, and in a very precarious condition, they mostly prefer to remain slaves. These boys too, that you see driving drays about here, are many of them working on the same conditions as the fruit-girls.' 'What boys?' asked the invalid. 'Do you call such as that great black fellow hurrying the poor horse with four or five bales of cotton on his truck,—do you call him a boy?' 'Certainly,' said his companion. 'We call all negro males under forty or fifty years of age, 'boys,' but when they get old, we call them 'uncles;' and any old negro woman we call 'aunt;' the white children will always call the negro nurse, 'mother,' and often love her almost as much as their proper mother.' 'But I see,' said the invalid, 'that the negroes bow, or take off their hats, whenever a white passes near; they surely cannot know them all.' 'Oh no; it is only a custom, though by some whites very strictly exacted. To those whom the negro knows, he always adds his 'Hud dee Massa!' as you noticed the boy did with whom I spoke just now.'

As the invalid however thus observed the ways and manners of a slave population for the first time, he could not but feel the prejudices of a northern schooling rise in his mind. The dire pictures seen in books recurred to him, and the stories of savage whippings and brutal abuses, which made him feel that all he saw of mirth among the negroes was heartless and maniac-like. None of them appeared sad or squalid, or illy clad. No scene of cruelty was apparent, and though once or twice he observed a negro whip dangling from the hand of an overseer, it was evidently more like the switch-stick of a northern fop, only for show. Yet old revolting ideas of slavery still colored all that the invalid saw with associations of disgust and oppression.

At the southern extremity of the street, and indeed of the city, near a large area, opening upon the bay, with a long sea wall, and called the Battery, was the house of Mrs B., where the party were to stop. Four or five negro girls were at the door, to say, 'Hud dee Misses!' to their old friend, Mrs A., and then passing to the parlor, the company was welcomed by Mrs B. The invalid was quite exhausted, and his foster mother, discerning his need, immediately procured for him a chamber, to which he retreated to recruit his strength. There sleep, the sweet restorer of tired nature, soon quieted his feeble nerves, and transported his thoughts in cheering dreams to the dear scenes of home. H.

*Saturday Night* is one of those resting places in the journey of life, when it becomes every man to cast an eye upon his accounts; to settle with the world and his conscience. The business of a brief week is easily compassed—its events are so fresh in the recollection, that all its mistakes may be rectified, and its experience turned to a good account. The man of business should then look over his books, examine his outstanding debts, and see that all is straight and safe—this frequent perusal is the more important if his accounts are numerous—he must be ever watchful. The man who knows exactly how he stands with the world every Saturday night, will not be a poor man. Then, too, he should examine the book of conscience—review his words and actions, his motives, and his feelings, during the past week. If any thing is wrong, mark it and carry the remembrance of it into the next week, that he may avoid its repetition—aiming ever to model his thoughts, and words, and actions, all his open and secret conduct, by the golden rule. And as every man owes constant returns of active gratitude to the great and wise Ruler of the Universe, which we cannot discharge better than by deeds of charity, it would be well to finish the settlement by appropriating a portion of the clear profits of the week to such a purpose, to be distributed to the most proper objects.

FOR THE REGISTER AND OBSERVER.

## HERDER'S PARABLES.

[Translated from the German.]

SECOND COLLECTION.

### 11. *The disrobing of Aaron.*

With an heavy heart Moses disrobed his brother Aaron at Hor among the mountains. He took from him his sacred robes and put them upon Eleazar; Aaron gathered himself up and died, for he likewise had sinned. And Israel lamented him thirty days.

On the thirtieth day Moses sat upon this mountain, and in a vision, he saw his brother. The supremacy of Jehovah glistened upon his brow, and a more beautiful garment flowed around his limbs now restored to youth. A golden girdle was about his breast, but the twelve stones of the Sanctuary were not in it. The staff which had blossomed in the earthly Sanctuary was not in his hand!

'My Brother,' said Moses in the dream, 'why is not the staff of thy Priesthood in thy hand? And why do the twelve stones of thy people glitter no more upon thy breast as a remembrance before Jehovah?'

'It was heavy enough for me' replied Aaron, 'to bear them upon the earth; now my heart is enlarged and my soul is enlightened. The staff of my tribe is no longer in my hand, for all tribes and nations are before the God of all the world. Now I am a Priest at Salem: in the land of Peace I am a priest of the higher order.'

The vision disappeared, and Moses renewed the philanthropic, consolatory Law of the repose of the Sabbath after the toil of the week; of the Sabbatical year, the freedom of the oppressed and the poor,—designed for the slave, the servant and the cattle. He renewed the Laws of the feast of tabernacles, of the joyous, eternal year of jubilee.

### 12. *The death of Moses.*

When Moses, the trusted of God, was about to die, and his last hour approached, God assembled the angels around him and said, 'It is now time to demand the soul of my servant for me; who will be my messenger?'

The noblest of the angels, Michael, Raphael and Gabriel, assembled all who stand before the throne of God, and entreated, saying, 'we are his; for he has become our teacher; let us not demand this man's soul!'

But the fallen Sammael stepped forth, and said, 'Here am I, send me.'

Clothed with anger and cruelty, he descended with the fiery sword in his hand already congratulating himself upon the agony of the just. But when he came nearer to him, he saw the countenance of Moses. His eye was not dim, nor his natural vigor abated. He was writing the words of his last song, and the holy name; armed with tranquillity and the clearness of Heaven, his countenance shone.

The enemy of man was frightened; his sword sunk down, and he hastened away. 'I cannot bring thee the soul of this man,' said he to Jehovah, 'for I have found nothing impure in him.'

Then Jehovah himself descended to take the soul of his servant, and his tried ministers, Michael, Raphael and Gabriel, assembled all the angels of his presence and went down with him. They prepared a death-bed for Moses; they stood at his head, and his feet, and a voice spoke, 'Fear thou not, I myself will bury thee.'

Then Moses prepared for his end, and sanctified himself, as one of the Seraphim sanctifies himself—and God called his soul. 'My daughter, an hundred and twenty years have I appointed thee to dwell in the house of my servant. His end is come, go forth, and tarry not.'

And the soul of Moses replied, 'oh thou, Lord of all the world, I know that thou art the God of all spirits and of all souls, and in thine hand are the living and the dead. From thine hand have I received the fiery law; I saw thee in the flame; I ascended and went the way of Heaven. By thy might I entered the Palace of the King, and took the crown from his head and did many signs and wonders in Egypt. I led forth thy people, and divided the sea in twelve places, changed the bitter into the sweet water, and revealed thy mysteries to the children of men. I dwelt beneath thy fiery throne, having my tent under the pillary fire, and I conversed with thee, face to face, as friend speaks with friend,—and now, it is enough, take me, I come to thee.'

The gracious God blessed his servant, and with the kiss took back his soul to himself. Moses died on the mount of God, and God buried him, himself, and no man knows the place of his grave.

THIRD COLLECTION.

### 1. *The offering-dove.*

Joyfully the rude warrior Jepthah came back from his victory. Before the battle he had made a thoughtless vow, to bring as an offering to the Lord whatever first met him from his own house. And lo, his daughter, his only child came forth to meet him. Rejoicing she advanced with timbrel and harp; yet soon was her joy changed into sorrow. 'Ah my daughter,' said he, 'how dost thou bow me down. But I have vowed and cannot recall it.'

In vain the High priest came and informed him, that God demanded not such an offering from his hands, that he detested the blood of a child shed on his altar by its father's hand. The hardy warrior stood to his word, and scarcely did he permit his weeping daughter to go with her companions upon the mountain to bewail her youth. And when instead of the song of jubilee—with which she received her father, —she began the wail of lamentations and welcomed her death; lo a turtle-deve came to her and left her not, cooing in its own manner, as if it would console her. But Naemi regarded not the voice of the consoling dove, and after two months, she returned to her father and said, 'Thou hast made a vow, my father, do unto me as thou hast said,' and she bent like a lamb to the slaughter.

But when the cruel man seized the sacrificial knife and uplifted his right hand, lo Abraham stood by the altar with angry look and seized his hand. 'Thoughtless man,' said he, 'do the maiden no harm; God wishes for no such offering from thy hands. He took not my son, whom he once demanded to try me, but thou, hard hearted man shalt die without a child.' He spake and vanished.

Then lo, the turtle-dove flew thither and was sacrificed by the hands of the High priest instead of the maiden who was set free.

Joyfully Naemi with her companion returned to the mountains and thanked God for her restored life. But soon after she died, and the other turtle-dove—the partner of the one that was sacrificed—came and cooed upon her grave. All the daughters of Israel bewailed Naemi and went every year to lament for the daughter of Jepthah and to celebrate her deliverance.

*To the Editor of the Register and Observer.*

I take pleasure in submitting, by your leave, a few observations upon a collection of sermons, which have lately come to my notice. They are entitled, 'Four Lectures on the Evidences and Doctrines of the Christian Religion, by Thomas Wood, Minister of Stanford St. Chapel, London.' I am aware that volume upon volume on the Evidences has been and is continually published; but it is with the strong conviction that the sermons, to which I here refer, possess more than ordinary interest, especially to our Unitarian community, that I trust you will pardon my intrusion upon your attention. I can of course in the columns of a journal say but little to illustrate them, but it may suffice if I create any interest in them.

Mr Wood is a Unitarian, but has been so only for a comparatively short period. He was formerly a Calvinistic Dissenter, but saw reason to change his opinions, and the account of this, I think, will be most interesting in his own words, as given in the first of the Four Lectures, p. 2. 'I was educated amongst the Calvinistic Dissenters, and exercised, in connexion with them, for about eight years, a somewhat fugitive ministry, suffering long intervals of severe illness and consequent mental depression. As I approached the termination of the period I have mentioned, I became increasingly dissatisfied with the theological creed in which I had been educated, and which I had taught to others, until I was quite unable to meet the demands made upon me constantly to reiterate from the pulpit the peculiar doctrines of Calvinism, or to cherish that sanctimonious state of thoughts and feelings, which Calvinistic Dissenters regard as essential to piety. Neither could I any longer brook the petty vexatious inquisition they impose respecting every freedom of thought or speech, or carriage. It was believed by my friends and myself that in some quiet pulpit of the Established Church I might find repose and liberty. At this period I was not delivered from the prejudice which holds the Gospel to contain a system of mystical theology, although, I no longer regarded the several doctrines of that theology as suitable topics for frequent pulpit discussion; I felt, therefore, no difficulty in subscribing to the articles of the Church. Application was made to the proper authority for my admission to holy orders, and I cheerfully and gratefully record the courtesy with which that application was entertained, and the generous countenance I received from several clergymen. A reasonable delay was required. I set myself to the complete revision of my religious sentiments. By the study of the Scriptures I became convinced that the New Testament contains no system of mystical theology whatever, that it asserts the distinguishing truth of the Jewish religion—the unity of God; that it affirms the universal sinfulness of the human race; that it inculcates repentance towards God, and on repentance promises mercy; that it enjoins faith in Jesus Christ as the divinely appointed and divinely endowed Messiah; that it enforces the moral virtues as the pure sources of present happiness and everlasting good; and that it reveals the great solemn facts of the resurrection of the dead and a future judgment. This conclusion of course forbade any further thoughts of entering the Established Church. The noble simplicity of these truths, their sweet, merciful tendencies, imparted a calm satisfaction, a holy liberty to my mind, which the sterner principle of the Calvinistic system had never inspired. Three years have since elapsed; I have read much on them, and thought much on them; my first impressions have been greatly deepened. I believe these truths to be most valuable; I believe they constitute pure religion; I believe they are the means by which the human race will yet be rescued from idolatry, and error, and vice, and from the immense portion of unhappiness consequent on these.'

I hope that others will feel, as I do, after reading this, a great interest in the author, and a desire to peruse his sermons. To the delay of his 'admission to holy orders' in the Established Church, perhaps, we owe the cheering testimony which he gives to the power and truth of our views, and the bright light in which he has displayed them. One word as to the object and style of the sermons before us. Their object, as may be supposed, is to expose the main evidences and doctrines of the Christian Religion as held by himself and by Unitarians generally. This is done under four topics. 1st, The divine origin of the Christian religion; 2nd, The Unity of God; 3d, The way of salvation, and 4th, The moral influences of the Unitarian and Athanasian opinions contrasted. This object seems to be well attained; the arguments are natural and irrefragable in my view, and certainly must have established the minds of his hearers in the principles which he maintained. The author seems rather to have held the views which he lays down during his whole religious experience, than to have undergone changes of belief; and his ideas are singularly lucid and impressive. I do not perceive any thing very new in the arguments, but they appear through a clearer medium than is usual. The style is that of pure English. It is chaste, rich, energetic and forcible; and indeed in some degree reminds me strongly of the admired style of our respected Dr Channing; with more vigor, however, in general, than his own possesses. I wish that I could make long extracts from the sermons, but must rest satisfied with the following. He is speaking of the event of the possible and probable downfall of the Church of England.

'She may be utterly overthrown. Then will blaze forth that hot zeal for a stern theology which has long smouldered in the hearts of a large and increasingly powerful body of our countrymen, the avowed advocates of liberty, yet the enemies of every free thought, who eschewing subscription to church articles, bind themselves, and would, if possible, bind all men by a creed far more narrow, far more severe. Be it admitted that many of them are highly educated men; this but presents us with the inexplicable phenomenon of knowledge and illiberality going hand in hand. Be it further admitted, that they are upright and earnest men; this but augments the evil; for when sincerity and earnestness have been joined with zeal for creeds, the executive minister of the unnatural triumvirate has ever been intolerance. If this people should become dominant in the country, we may expect not indeed the persecution by fire, but the no less mischievous persecution of legal restraints.' p. 7. D.

*Cambridge, July 11th, 1837.*

A RARE INSTANCE.—Mr Cecil said he once went to a friend for the express purpose of calling him out into the world. I said to him, 'It is your duty to accept the loan of ten thousand pounds, and to push yourself forward into an ampler sphere.' But he was a rare character, and his case was rare. His employers had said, 'We are ashamed you should remain so long a servant in our house, with the whole weight of affairs on you. We wish you to enter as a principal with us, and will advance you ten thousand pounds. It is the custom of the city—it is your due. We are dissatisfied to see you in your present sphere.' I assured him that it appeared to me to be his duty to accede to the proposal. But I did not prevail. He said, 'Sir, I have often heard from you that it is no easy thing to get to heaven. I have every thing I wish. More would encumber me—increase my difficulties, and you endanger me.'

FOR THE REGISTER AND OBSERVER.

## DEFENCE OF SUNDAY SCHOOLS.

Mr Editor,—We have been watching for some time past the stream of public and individual opinion in regard to Sunday Schools in order to detect a counter-current which was distinctly felt by many, but which it has been difficult to discover or trace to its right source. But we are led to believe that it is now fully revealed to us in the train of remark which has recently appeared in your columns; and that we have in them the feelings and objections which have been the cause of so much hidden anxiety to the friends of these institutions.

The time has come then for the friends of Sunday Schools to enter upon their defence, and answer those objections which are alleged against them, with a full confidence that there is nothing now kept back, and that if the answer is now satisfactory, in the present case that in future we shall be free from the doubts and obstacles which have impeded their growth, and which need only to be removed to place them upon the vantage ground to which they are entitled both from their object, and their undeniable usefulness.

The first objection it seems that we have to meet is, that we entertain 'too exalted an estimate of their comparative consequence and value.' This opinion indeed is ascribed to some 'young persons;' but it is not distinctly perceived why this should be alleged in so formal a manner, unless it is believed that the young are the principal agents in the management of these schools. This therefore is to be considered as a charge of a serious and general character, which is to be fairly and carefully answered.

In the first place then we are of the opinion that the fact is not well established that any of our teachers of the Sunday School, old or young have expressed the opinion publicly or privately, that their office is considered by them as ranking the highest in the dispensation of Christian truth. No addresses that we have read, no speeches that we have heard, no individual opinions in your columns or other papers or periodicals devoted to Sunday Schools, have given to or endeavored to obtain for them, any such undue prominence. They have neither aimed to supersede, nor to weaken any other instrument of good in the community, nor has it been any part of their purpose to over-estimate their own labors, or undervalue any other means of religious instruction. The highest claim that has been made for Sunday Schools of which we are conscious, and to which we think they are fairly entitled, is that of supplying a great want in the religious community by affording a means of religious insruction *for the young* which no other existing institution has given, or can give as now conducted. To say then, that the Sunday School teacher claims a rank 'the *highest* in the dispensation of Christian truth' is not warranted by any facts which have come under our observation.

But it may be said that this is confining ourselves to a narrow view of the subject; that the objection is urged on a broader ground, and refers to the general spirit and tone of all the appeals that have been made in favor of Sunday Schools, eloquent indeed, but claiming too much for this humble institution. But in this form, we are persuaded, the charge arises from a misconception or misrecollection of the circumstances, under which these schools were established. It must be remembered, in order to do them justice, that their establishment was commenced when the prejudices of the whole denomination were strongly opposed to the name of a Sunday School; when from a variety of causes, the religious education of the young had become wofully neglected, or when at least a great and general apathy was prevailing in our midst, and needed to be removed. It was perfectly natural therefore, under these circumstances, that the friends of Sunday Schools, in order to obtain a hearing should have adopted strong language in regard both to the object and the instrument which it was their purpose to advance. This purpose has been kept constantly in view, and pursued with unremitting earnestness and toil that all might feel the high value of a religious education for the young, and of the Sunday School as a new and important means of obtaining it. This course has accomplished to a very considerable extent, the object at which its friends have aimed, as there is now in almost every Parish an organized Sunday School, and a more lively interest awakened in the spiritual welfare and growth of the young. In advancing however and unfolding the brilliancy of this their particular star they have asked no other 'homage' for it but such as was identified with it necessarily as the only institution around which the friends of the religious education of the young could rally; and if they have supposed at any time that those were necessarily indifferent to the cause of truth and righteousness who did not 'give them their unqualified approbation and hearty sympathy' it was because, as we were and are circumstanced with regard to this subject, there is no separation of the one from the other.

But in the next place, we hold that with regard to such an important subject, the institution should be judged of by its works rather than by its words, whether uttered by the enthusiastic young, or the dogmatic old,—the authorised or the unauthorised. What has been its uniform course? This will best explain the true meaning of its appeals, objects and aims. Has it ever set itself above the church, or in array against it? Has it ever aimed by its teachings, or otherwise to undervalue domestic instruction? On the contrary, has it not uniformly harmonised with the church in every instance? Does it not in its exercises endeavor to impress a reverence upon its pupils, for the Sabbath, the pulpit, the sanctuary and the ministry? Has it not always aimed to interest parents in the religious education of their children? Has it not at all its Anniversaries strove to make them feel the parental obligation in this respect? Has it not to a remarkable degree kept itself from assuming any other character than an aid, a humble assistant to the family school? As to the day school, and the school of circumstances, except as a rhetorical figure, they have so little to do practically with religious education unless when seized upon by Sunday School teachers or religious parents, that they deserve no farther consideration. These are facts, and so strong and undeniable are they, that they should long since have suppressed the doubts of every true friend to Christianity, and of the religious culture of the rising generation.

In another communication it is proposed to speak of the 'serious dangers and imperfections' to which it seems these schools are supposed to be obnoxious. AN ELDER TEACHER.

FOR THE REGISTER AND OBSERVER.

Mr Editor,—I saw the article in the Western Messenger for this month, which by request of the Editor you copied in the Register of last week, in season to have annexed to it a proper reply had I not thought that you would have done so. You are probably aware that the Editor of the Messenger is wholly in the wrong, and that instead of freeing himself from the charge of misrepresentation he has but involved himself the deeper by endeavoring to transfer the burden to me. As you said—I did not bring the charge unadvisedly. The article in the Messenger was considered in this quarter universally, as far as I can discover, to have been a misrepresentation as well as a most uncourteous treatment of the Sermon to which it had reference. I will not again mention the name of its author, as I feel satisfied that to all persons with the single exception of the Editor of the Messenger I have fulfilled my purpose. I must be permitted, however to vindicate myself from the two charges which he has put upon me.

I. I am charged with having 'forced a personal character' upon the article by mentioning the name of the author of the sermon. The Editor of the Messenger shall have the benefit of whatever superiority of charity or discretion he thinks he has manifested. I hardly think that he will find supporters of this charge either among those who knew or those who were ignorant of the authorship of the sermon. For those who knew of it most readily detected and most seriously mourned at the misrepresentation, and as respects those who did not know it, it is but small comfort to one who has been misrepresented to know that there must be some sly inquiries and innendoes before the anxious curiosity will be satisfied in discovering what strange minister can have been congratulating his people that they have done nothing for any benevolent work. But the same misrepresentation of the sermon had been made in other quarters and as it had excited much remark, it could not be fairly refuted without a quotation placed before the readers and a relation of the circumstances attending its delivery. These reasons are satisfactory in my view for using the name of the author in my communication.

2. The Editor of the Messenger asserts that one of us has most assuredly misrepresented the sermon, and having as he thinks fixed the charge on me, he kindly cautions me for the future. I thank him for the caution, but he has not done well thus to expend his charity on another. I have the very best evidence in the world to convince him that he is in the wrong. I cannot whisper it so far, but as I hope soon to enjoy the pleasure of a conversation with him, I feel assured that he will see reason to manifest a real penitence. Then I will endeavour to make him see that associated effort and individual effort are different things—then I will once more endeavor to prove to him how every christian charity may be advanced even in the first church in Boston, though it is not in the language of its Pastor, 'resolved into a bible society, or a temperance, or an education, or a benevolent society.

CHRISTIAN REGISTER.

BOSTON, JULY 22, 1837.

It makes one's heart glad, while so many severe animadversions and acrimonious epithets applied to our brethren of the Southern States are borne upon the pained ear, and while so many soul-harrowing tales of the inhumanity of taskmasters and the wrongs and sufferings of the poor slaves are industriously circulated in pictured prints, and 'speech much bitterly spiced,'—it refreshes one's heart to be presented with any new evidences—of which thank Heaven we have treasured in our memory not a few—that, among our countrymen whose lot God was pleased to cast where the institution of Slavery prevails, there exists a tender love for humanity even under the darker drapery, and a genuine Christian sympathy with the slave, which the most strenuous Philanthropists of the North would do well to study and imitate.

Much as we abhor slavery, we cannot regard but with unqualified disapprobation those sweeping denunciations which are too often indiscriminately hurled against the characters of all those who are in any way implicated in the holding of slaves. We are too much afraid of our own spirit to dare to cast stones promiscuously against slaveholders, lest perchance we should wound some hearts which the love of Christ hath warmed, and in which the Father hath taken up his dwelling. We would rather make a pilgrimage to the 'city of genial airs,' that we might sit at the feet of such as the author of the following beautifully written lines, do homage to an angel of mercy, and learn precious lessons of pity and love.

We believe, we know, that the prayer goes up as constantly and as earnestly from the South as from the North, that the Jubilee of universal freedom, and the day of the coronation of every member of the vast brotherhood of man as a son of God, may be hastened in its coming.

We know that thousands of kind hearts and gentle hands are devoted daily and nightly to alleviate and enliven the bondage which they know not yet how to annihilate. And if it be true that the genuine language of the heart makes itself known and felt the world all over, then we are confident that there are someat least in the midst of slavery, who, according to the touching and noble sentiment of the author of the following verses, would willingly exchange places for a season even with the decrepit and blind old negro, and divide with him the joys of light and freedom.

While then we will daily supplicate and intreat the Father of all mercies to break the rod of the oppressor and unloose the fetters of the slave, we will daily and hourly, in conversation and thought and prayer, do justice to the many hearts, kinder and better than our own, that in the land where slavery is known, are longing for the kingdom of love. We will check the language of denunciation, as it rises to our lips, by the memory of personal unworthiness; or change it into the voice of prayer, that God would forgive and change the hardness of our brothers' hearts and of our own.

We know of no other matter with which to occupy half a column, that could afford our readers so much gratification and profit, as the subjoined which we copy from the last Southern Rose.

## THE BLIND NEGRO COMMUNICANT.

A SKETCH FROM LIFE.

The Savior's feast was spread. Group after group
From Zion's scattering band, now silent throng'd
Around the sacred table, glad to pay
(As far as sinful erring men can pay)
Their debt of gratitude, and share anew
The plain memorials of his dying love.
All ranks were gather'd there. The rich and poor;
The ignorant and wise; the tear-wet soul,
And the glad spirit yet in sunshine clad;
All, with their many hopes and cares and griefs,
Sought, quiet and unmarked, their 'customed place—
And still at the full banquet there was room.—
It was a solemn season; and I sat
Wrapt in a cloud of thought, until a slow
And measured footstep fell upon my ear:
And when I turned to look, an aged man
Of three score years and ten appeared to view.
It was the blind Communicant! He came,
Led by a friendly hand, and took his place
Nearest the table with a reverent air,
As if he felt the spot was holy ground.—
There was a perfect hush!—The hour was come
The symbols were disclosed, and soon there
The sweet tones of the shepherd of his flock,
Telling once more the story of the Cross;
And as he spoke, in sympathy I gazed
Upon the blind old pilgrim by my side.
The sight was touching! As the Pastor ta
In accents all subdued how Jesus bore
The flight of friends, the stern denial vow,
The spear, the thorns, the agonizing cross,
With want, shame, persecution, torture death
The old man shook, convulsed; his ebon brow
Grew pallid in its hue; a few big tears
Ran trickling down his cheek, and from his lip
Methought there came the words, '*Lord, is it I?*'
But when there stole upon each listening ear
And throbbing heart, that prayer of matchless love
That type and watch-word for all after prayer,
'Father, forgive them!' then he clasped his hand
And bowing his hoar head upon his breast,
Wept, even as a weaned child might weep.

There was a change! The bread and wine were brought,
He wiped the gushing drops from his thin cheek
Bowed solemnly—received them both—then paused
—Till raising his dull eye-balls up to heaven,
As asking for a blessing on the rite,
He broke the bread, received the goblet close
Within his withered hands; restored it safe;—
Then while a peaceful smile illumed his face,
Sank back as in an ecstasy of bliss.
The parting hymn was sung, and oft I paus'd
And stopped to listen, as the old man's voice
Broken and shrill, sought too to mingle in
With modulated tones, and though his *lip*
Utter'd no music, yet I joyed to know
The *heart* was all linked-melody within.
Christ's seal was stamp'd anew upon each soul;

The solemn rite was finished, and the band
Warmed to each kindly touch of human love
Moved, full of thoughtful cheerfulness along
The quiet church-yard, where gay sunbeams danced
On the white marble tombs, and bright flowers made
A pleasant home for Death; while 'mongst them all
The blind Communicant went groping on
Along his midnight path. The sight was sad!—
My heart yearn'd for him—and I longed for power
To say as the disciples said of old,
'Blind man! receive thy sight, and in the might
Of strong compassion, *I could e'en*, methought,
*Have entered his dark prison-house awhile*
*And let him gaze, in turn, on the blue skies*
*And the glad sunshine, and the laughing earth.*
But soon I own'd a sense of higher things,
And in the heart's soft dialect I said,
'Old soldier of the Cross, 'tis well with thee!
Thy warfare is nigh finished; and though Earth
Be but an utter blank, yet soon thou'lt gaze
On that bright country where thy God shall be
The never-setting Sun; and Christ, thy Lord,
Will lead thee through green pastures, where the still
And living waters play.—And though thou art
A creature lonely and unprized by *men*,
Yet thou mayst stand a Prince 'mongst Princes when
The King makes up his jewels!'

*Charleston S. C.* M. E. L.

## BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

The following are among Resolutions passed at the general meeting held in the Chapel, Essex St. 25th May, 1836. George Wm. Wood Esq. in the chair.

That we have heard with high satisfaction the Report of the proceedings of the last Centenary Celebration of the Protestant Reformation in the city of Geneva; that we thank the Genevan Church for her steadfast, pious, and successful assertion of the fundamental principle of Protestantism, the right of private judgment in all matters of religion; and that in the name of the British Unitarians we cordially offer to the venerable company of Genevan Pastors the right hand of Christian Fellowship, accompanied with our desire and hope that peace may be within their walls and prosperity within their temples.

That we are impelled as well by a sense of duty as of Christian love to acknowledge and to return the testimonies of fraternal regard on the part of the Unitarian Christians of the United States of America, and to assure them that we rejoice that we are one, not only in our common origin, but also in mind and heart, in faith and worship; that we tender them our cordial thanks for the great service rendered by their invaluable writings to the cause of truth throughout the world, and particularly in Great Britain and Ireland; that we shall ever look with satisfaction and delight upon their virtuous and Christian labors, and we trust we may add, upon the growth and triumph of their most holy faith, and that we welcome among us this day one of their respected ministers, the Rev. W. H. Channing, whom we receive as a brother in Christ, whose name is familiar and endeared to us, and by whom we are eager to express our admiration of his distinguished relative Dr Channing, who has rendered inestimable service to the cause that is dear to our hearts, and by the power of his genius and character has in so many instances subdued prejudice, disarmed hostility, and caused the Unitarian name to be looked up to with honor.

REPORT OF THE COMMITTEE.

During the past year, which has been on many accounts an interesting period to the Unitarian Christians of this kingdom, the Committee of the British and Foreign Unitarian Association have endeavored to fulfill the end of their appointment, and to apply faithfully and prudently the limited funds entrusted to their management. They have not on this occasion to announce great undertakings or splendid successes, but they have the satisfaction of knowing that the Association has rendered some service to the cause of divine truth and religious liberty, and of hoping that when the attention of our denomination of Christians is more effectually drawn to the wants of the Institution by measures that are in contemplation, it will be furnished with pecuniary supplies more adequate to its wide and comprehensive design. The Association is capable, with its present machinery, of doing much more for the sacred cause of pure Christianity than it has ever yet done, and the Committee cannot allow themselves to fear that so powerful an instrument of good, under the Divine blessing, will be overlooked or be but feebly supported by such of our friends—and they are numerous—as are anxious for the diffusion of religious knowledge and the promotion of Scriptural worship, and are blessed by Providence with the means of giving effect to their wishes.

In what regards moral and religious influence upon the minds of individuals it is difficult to form a proper estimate of success. Where any purely benevolent exertion is made, it may be reasonably presumed that many are benefited by it whose profiting may not be known immediately or even upon earth. Our duty is plain, to do all the good in our power, and to leave the event to Divine Providence, under which no virtuous and philanthropic labor is lost.

In the Civil Right Department,

The Committee have watched with anxiety the progress of the legal proceedings tending to the ejectment of so many Congregations from the Chapels and Endowments provided by the pious care of their ancestors.

The Report of last year's Committee stated the arrangement which had been made for providing adequate means of meeting this special and extraordinary emergency, without trenching upon funds already insufficient for the due prosecution of the general objects of this Association.

Under the immediate superintendence of the Presbyterian Association (acting in concert and communication with the Committee) the appeal in the Wolverhampton Meeting-house case has been carried to a hearing before the Lord Chancellor Cottenham. No decision has yet been pronounced, but great assistance has been afforded towards a correct understanding and determination of the matters in controversy by the timely publication of a complete Report of the argument before the Lord Chancellor Cottenham, in which the whole subject has been most fully and ably illustrated, and a just settlement of the question at issue has been supported and enforced.

In Lady Hewley's Case (The Attorney-General v. Shore) another adverse judgment has been pronounced; but not, it is apprehended, under circumstances calculated, either to satisfy the parties interested, or authoritatively to determine the matter in a legal point of view. There seems no alternative but to take the case to the ultimate tribunal, that of the House of Lords; and the Committee trust that, as in the Wolverhampton Case, and with the same view of the necessity of providing for such emergencies by special provisions, arrangements have been effected fully adequate to the occasion, without interfering with or prejudicing the ordinary means of usefulness of this or any other Society. The Committee have witnessed with pleasure the zealous and liberal friends on this occasion, and they are quite satisfied that the Case will be effectually and actively supported, in any proceedings which mature consideration may point out as beneficial or advisable.

In the event of ultimate decisions unfavorable to participation by Unitarians in Endowments founded under the existence of the old penal laws (however catholic and general may have been the scope and plan of the charity,) it will no doubt become the duty of the Committee, in connexion with the other bodies interested in the question, to seek if possible for some protection from the Government or Legislature of the country, against the bigotry or cupidity of their assailants; and the Committee are enabled to state that this branch of the subject has already received attentive consideration, and will be zealously forwarded as occasion shall arise. Our Irish friends are suffering under attacks dictated by the same unprincipled or fanatical spirit, and your Committee have cordially received and cheerfully answered their overtures for active co-operation in the common cause.

Since the subject of the Marriage Law and that of General Registration (so intimately connected with it) have been actively attended to by the united body of Dissenters, and particularly since relief has been treated as a Ministerial measure, the Committee of this Association has not found it necessary to take so active a part in the promotion of these measures as when their prosecution devolved almost entirely on the Unitarian body.

During the last few months, however, the representation of Unitarian Dissenters in the General Association of Nonconformists has necessarily ceased, when those with whom they had hitherto considered themselves combined for the more effectual protection of the common interest, and for the promotion of practical religious liberty, were found to be almost the only parties from whom danger was likely to proceed, and when it was seen that they were acting in defiance of the plainest precepts of consistent Protestant dissent, imposing the forfeiture of all participation in the bounty of our ancestors as the penalty of a practical assertion of the right of private judgment, and invoking the application against their brethren of disabilities founded upon the operation of intolerant statutes long repealed, the parties aggrieved felt that there was no choice left either with a view to safety from injury or to consistency of character, but that it was incumbent upon them to withdraw at once from an alliance in which there appeared no longer to be any common object. Your Committee cordially approve the course pursued by the body of Presbyterian Ministers, as well as by the deputies of that denomination in withdrawing, and in publicly announcing their reasons for so doing. This separation has rendered it necessary for the Committee to renew their direct attention to the parliamentary measures in progress. Their adoption, however, by the Government reduces the duty to little more than one of watching with interest the course of the particular plans proposed: and the Committee have had great pleasure in being able to give those plans their approbation. They believe, indeed, that there is scarcely any exception to the feeling of approbation with which all those who are interested in the establishment of a complete system of registration, and in the obtaining practical relief in the matter of marriage, have hailed the comprehensive and efficient projects now under consideration in Parliament, and to which the Committee have only earnestly to desire a happy and speedy completion as legislative enactments.

The issue of Books and Tracts has been somewhat less this year than in former years, but several thousands have been either sold or supplied to Subscribers, or given by vote for distribution.

Your Committee have to congratulate you upon the complete success of the effort of the Association and the Unitarian Fund for many years to establish Unitarianism on a firm foundation at Edinburgh: a new and handsome chapel has been erected in that city, the greater part of the funds for which has been already raised. The congregation is gradually increasing in the number of attendants, and of families that unite themselves with the place for its doctrine's sake; and the valuable and effective services of the able and amiable Minister promise further and growing fruits. At Glasgow, too, Unitarianism is in a better condition than ever. The Chapel has been considerably enlarged, and the Congregation under the Ministry of the Rev. G. Harris is sometimes overflowing. In Aberdeen and other places Unitarian houses of prayer are rising up, and there are many pleasing indications that so well educated and thinking a people as that of Scotland will not rest contented much longer in systems of faith which shrink from the scrutiny of reason, and which the moment they are examined are found to be unintelligible or contradictory, or repugnant to the first and best feelings of the human heart.

FOREIGN REPORT.

The position of our affairs at home has prevented any systematic efforts to spread Unitarian Christianity abroad, but we have maintained interesting and it is believed useful correspondence with our friends on the Continent of Europe and in the Western World.

In respect to our foreign relations, the chief event of the past year, and one to which the friends of the Association will agree with your Committee in attaching considerable importance, is the return of Joseph Roberts to his native country. He is now on his voyage homewards, accompanied, we trust, with the Divine Blessing, and about to become a useful and efficient teacher of that holy religion which is the herald of civilization and the nurse of every human virtue. The state of his health, from the time of his removal to the College at York, has caused great anxiety to his friends. Yet the mental and moral improvement which were evidently resulting from the private instructions of the Rev. Mr Hincks, and the great care which he experienced under that gentleman's domestic roof, induced the Committee to protract as long as prudence seemed to warrant, the close of an education for the sake of which he was brought over to this country. During the autumn of last year, however, the natural delicacy of his constitution showed itself too plainly to permit his encountering the severities of our winter and early spring. Arrangements were therefore made for his return home in February last. During his stay in London, while the vessel was preparing to sail, your Committee and several of their friends enjoyed the opportunity by personal intercourse, and by hearing him on two occasions in pulpits of the metropolis, of witnessing the result of his education, and they were most favorably impressed with his mental attainments, his amiable dispositions, his moral habits, and his truly Christian temper.

William Roberts continues, though his strength now fails from age and frequent attacks of indisposition, to send us full particulars of his labors and their fruits. He has printed a considerable part of the first volume of his Notes and Discourses on the Gospels in Tamul. By his son Joseph, we have had an opportunity of sending over printing paper for this work, supplied from a fund specially raised for the purpose, together with a number of critical works to assist him in the improvement of his notes.

We are informed that his friend Abraham Chiniah has been restored to his situation at Secunderabad, of which he was deprived without any fault of his own, and we doubt not he will renew there his humble but useful exertions. At the same time we regret to hear that William Roberts has met with a great disappointment in the defection and unworthiness of two persons of high caste, on whom he had bestowed four years' labor in the hope of their becoming useful. In the schools at Pursewaukum and St Thomas's Mount, there are together 62 children; 10 Unitarian, 32 Heathen, and 20 Catholic. There have been some slight additions to the Church, and those whom he has instructed in the faith continue their occasional missionary labors in the surrounding districts.

Your Committee have received from Hobart Town, Van Diemen's Land, the acknowledgment of a grant of tracts to Mr Pierce, who has settled in that colony as mentioned in the last Report, and is anxious to diffuse, as far as opportunity permits, the religious sentiments for whose spread we are associated. He deplores the irreligious and immoral state of the community around him, and if your Committee could hold out any pecuniary encouragement he would be happy to employ himself in the Colony in some missionary labors, to which he is not wholly unaccustomed. We have also sent to Mr Hellyer, of Hobart Town, a grant of Tracts to the value of 10*l*.

Of specific exertions on the Continent or in the Western World, your Committee have nothing this year to relate.

The agitated state of Spain may account for the unwonted silence of our former active correspondent in that country.

In France, during the past year, some additional numbers of *Le Reformateur*, a small journal devoted to Unitarianism, have been issued. The services of the French churches are continued. It is observable also, that the habit of voluntary uniting in the support of public worship and of a regular Christian Ministry is strengthening among the French people. A change of tone is discernible in the best French literature on the subject of religion, and some writers on education in particular are characterized by serious and enlightened views, by rational and Christian piety.

From one who is watching the state of religion opinion in France, and who is warmly interested in the French churches, we hear that Monsieur L'Abbe Palais and Monsieur L'Abbe Calland are going on steadily, and desirous of corresponding with us and reporting all that mutually interests. A statistical report delivered into the Societe Statistique made the number of Eglises Fracaises amount to thirty; a good stock to engraft wholesome doctrine upon, but the gardener or husbandman is wanted.

Be assured, continues our correspondent, that if what is called Christianity in France be on the wane, it is for want of good seed, for the soil is excellent and the time *a propos*. Through the same Gentleman we have received a statistical view of the state of Unitarianism in Transylvania, drawn up in Latin by Lazarus Nagy, and confirming the account which was given a few years ago in our Reports, (and printed at length in the Monthly Repository of Theological and General Literature for 1831, vol. v New Series.)

'Since the great impulse produced by the Jubilee,' says our Genevese correspondent,' our zeal is not dead; our churches are better frequented; there is more ardor for improvement, and many have united with our national church. We formed new societies for the publication of religious works, original and translated; the establishment of new cures, and the promotion of religious worship in the villages; for the foundation of a theological library, in which the most important works of England and Germany are to find a place.'

We cannot turn from foreign lands without referring to the American Unitarian Association, a Report of whose Anniversary appeared in the last Number of the Christian Reformer (vol. iii. p. 353.) It affords a pleasing view of the fraternal feeling which our American friends cherish towards their brethren here, a feeling which we ardently reciprocate.

The erection of a Chapel for Unitarian worship in Calcutta, towards which the English Unitarians subscribed so liberally, is for the present abandoned.

Your Committee need not inform any one that the present is a crisis in the history of Unitarianism in this land. Unusual efforts are made to discourage us, to thin our number, and to lessen our power. In a very few instances the hostile movement may injure our cause; but the injury will be limited and temporary. Reason and truth will outlive prejudice and bigotry. Mankind will not always nor long consent to be deceived; opposition to us is a lurking fear of our moral rnd scriptural strength. And we think we perceive already that the violence of sectarian animosity to us is beginning to awaken public sympathy on our behalf. It is certain that the attempts to rob us of the Christian name and thereby to strip us of our ecclesiastical and charitable possessions, have excited a spirit of united seriousness and zeal in our congregations, and are thus tending, under the overruling of Divine Providence, to the furtherance of our holy cause. To that cause we are unalterably devoted: we have loved and served it in its adversity, and we hope to hail its growing prosperity. It is, we believe, the cause of rational religion, charity, liberty, knowledge, and virtue, as opposed to superstition, intolerance, exclusion and persecution, ignorance and vice; the cause of man, the cause of the Lord Christ, the cause of God, blessed for ever.

## ORDINATION.

On Sunday evening, July 16, Rev. Charles A. Farley was ordained as minister of the Unitarian Society newly established, principally by his own efforts, in Alton, Illinois.

The following was the arrangement of the services on that occasion.

Introductory Prayer, by Rev. Joseph Angier, late of New Bedford. Sermon by Rev. Mr Farley, of Providence. Ordaining Prayer by Rev. Mr Brooks, of Hingham. Charge by Rev. Mr Stetson, of Medford. Fellowship of the Churches, by Rev. Mr Lothrop, of Boston. Concluding Prayer, by Rev. Mr Robbins, of Boston.

The church was well filled, and some of the services were interesting and impressive. It is highly gratifying to perceive what a lively interest is generally manifested in the spiritual concerns and welfare of our churches and brethren in the West. The most cordial good wishes, and the fervent prayers of many hearts accompany Mr Farley to his field of arduous duty.

We were very sorry, in unison with many brethren, both of the clergy and the laity, for the accidental—as we believe it to have been, and undesigned violation of some of the established and highly proper formalities of ordination, in this instance, as has also been the case too frequently, of late, on similar occasions. It was gratifying, however, to perceive that this unpropitious circumstance did not in the least, mar the harmony of the Council, or interfere with the flow of good feeling towards the candidate or his society.

It is earnestly to be hoped, that until *all* the forms of ordination are given up, no *one* of them, sanctioned as they are by congregational usage, and in our opinion, possessed of intrinsic propriety and meaning, will be allowed by our brethren to be lightly violated. The simplicity, significance, and beauty of the whole formality of ordination, must, we believe, when rightly understood, commend themselves to every mind.

## VISITATION OF THE THEOLOGICAL SCHOOL.

The exercises of the graduating class were listened to with great attention and interest by a large and highly respectable audience. It was the general opinion, we believe, that the performances displayed for the most part, sound sense, correct taste, good scholarship and an elevated morality.

The Philanthropic Society, celebrated its Anniversary in the afternoon. According to a recent alteration in the Constitution, Rev Mr Miles of Lowell, an honorary member, was elected President of the Society. The meeting was addressed by several gentlemen.

If the author of the *Defence of Sunday Schools*, really believes what he says, that he has found in the article in this paper to which he alludes, any feeling which can have caused deep, or as he terms it, *hidden* anxiety to the friends of Sunday Schools, we commend him for penetration, even more than for zeal in a cause, to which he demurs not at calling us an *opposer*. If our opinion has really gone to swell a *counter current* to Sunday Schools, it needed no flourish of trumpets about having watched long, and at length discovered, &c., for we have expressed ourselves in the same sense, as in the remarks upon which he animadverts, both privately and publicly, many times; and so have others.

We must say that we do not like the spirit of *an Elder Teacher's* remarks, nor do we thank him for his insinuations about our having *kept back*, &c. &c.

We wrote down rather hastily a few thoughts, suggested particularly by what we heard at the last annual meeting of the Sunday School Society, and heartily intended for the best interests of an institution to which we have now for the first time been designated as a secret foe.

We are perfectly willing that all who know nothing else of our disposition towards Sunday Schools, should judge of our spirit by the very article to which an *elder Teacher* replies, which, none knew better than we, had many flaws in it, though, in our innocence of all covert malice, we never once suspected, that disaffection to the Sunday School could be numbered among its blemishes.

## AMERICAN UNITARIAN ASSOCIATION.

An Auxiliary Association has been formed in the Rev. Mr Gage's Society, Haverhill.

Caleb Hersey Esq. *Agent*

Hon. Moses Wingate, John A. Appleton, Elias T. Ingalls. } *Standing Committee.*

The Knickerbocker for June has been sent us by Weeks, Jordan and Co.

CONTENTS.—Electro-Magnetism—The Deluge: by J. Barber Esq.—Leaves from the Journal of a Cruise.—Labors of love.—God in nature.—Pedagogy: by a Pedagogue.—April Snow.—The Forest Child: a sketch.—Francis Mitford: a Tale.—Isle Santa Cruz.—Life.—Random passages from Rough Notes of a visit to England, Scotland, France, Switzerland, and Germany.—The Cry of my Soul.—Grove Hall: or 'Living like other People:' A Sketch from Real Life.—The Brandywine: by Rev. C. W. Dennison.—Autobiography of a Broomstick.—Time: by the Rev. J. H. Clinch.—Dramatic Fictions.—Conscience.—Wilson Conworth.—A Mother's Joy: by Miss M. E. Lee, Charleston, S. C.—Literary Notices.—Editors' Table.—The Drama.—Salt Water Bathing.—A New Drama.—Flushing.—Mrs Sophie M. Phillips.—Literary Record.

*** The new Church of Rev. Mr Ritchie's Society in Needham, will be dedicated on Wednesday 26 inst. Services will commence at 3 o'clock P. M.

## OBITUARY.

### REV. RICHARD BRIGGS.

The following is an extract from a Sermon preached in Mansfield at the funeral of Rev. Mr Briggs, by Rev. Calvin Durfee of Dedham, from the text, James v. xi. 'Ye have heard of the patience of Job, and have seen the end of the Lord.'

'It may, perhaps, be expected by some, that I should on this occasion present an outline of the life and character of our deceased friend and brother. But this is a task which I am altogether unable to perform, having never enjoyed the pleasure of a personal acquaintance with him. No delineation of his character will therefore be attempted by me at this time;—not but that I should be happy to perform the office of a biographer over the remains of him, whom you once honored and esteemed as your Pastor and spiritual guide, were I possessed of the requisite information to enable me to do it. I have been credibly informed that he filled a peaceful and useful ministry among you of about 24 years. This circumstance of itself must have greatly endeared him to the hearts of many in this place. For there is commonly a very strong attachment between a people and the instrument of their spiritual good. His ministry I have no doubt is embalmed in the recollection of many before me. His memory will be long and gratefully cherished. For about four years, his strength has been weakened, by the way, and reason, at times, has evidently been dethroned. *How unsearchable are the judgments of the Lord and his ways past finding out.*'

He was the son of the Rev. Ephraim Briggs of Halifax;—was born March 2d, 1782; graduated at Brown University in 1805; was ordained at Mansfield May 24th, 1809; and died July 5th, 1837; aged 55.

He was a faithful and successful minister of Jesus Christ. As he preached, he lived. He was respected and esteemed by all who knew him; and will long live in the memory and affection of his friends, and the people to whom he ministered in holy things. By the will of an inscrutable Providence his mental sufferings (arising from ill health) were long and severe; but he is now released from them all; and is, we doubt not, reaping a high and glorious reward; the reward of a faithful servant of Christ.

## INTELLIGENCE.

*Municipal Court.*—The Jury on Saturday last returned a verdict of not guilty as to the three Americans, Gleason, Prime and Harrington, charged with being engaged in the Broad street riot. When the verdict was made known, there was some applause manifested, but it was immediately checked.

The second Jury by their foreman, recommended the two Irish rioters who were convicted, to mercy. It was stated that the Jury were satisfied, that the Irish were or thought they were insulted and attacked, and their acts were not to be wondered at, although culpable in the eye of the law. The Jury hoped their punishment would be as light as was consistent. His Honor remarked, that he took the same view of the case, but would take time to consider before passing sentence.

Two immense Russian merchant ships, the burthen of each nearly one thousand tons, entered Baltimore harbor on Tuesday from Bremen. They have on board about 40,000 bushels of wheat, and 12,000 to 15,000 bushels of rye, besides 749 passengers.

*Dr King's Improved Lightning Conductors.*—Mr Editor,—Sir, as I understand that you were among the number who had the pleasure of observing the phenomenon occasioned by the lightning, on the night of the 3d of June last, being received on the points of the improved conductors on the roof of the Mount Washington House—I embrace this opportunity to make a few remarks on the utility of Dr King's conductors. The phenomenon is a strong proof of their usefulness, and of their effect on the lightning during thunder storms, and fully establishes his theory of lightning conductors. From all accounts, this storm extended from beyond Bangor to the far West. The same appearance on the points of his conductors, were observed at Charlestown, in this city, at Roxbury, Cambridge, at the Insane Hospital, and farther west. These numerous points and rough edges were evidently receiving the lightning silently, without explosion or danger, as I am informed not a building has been struck by lightning, to which conductors have been affixed under the direction of Dr King. I am happy to hear that his conductors are going into general use. The city authorities have had his improved Copper conductors affixed to the New, Court-House. They have likewise been affixed to the Hollis-street Church, which was lately struck twice by lightning. This argues well as to the public being satisfied of their usefulness.—*Evening Gazette.* P. C. B.

The number of new Post Offices established during the year ending June 30th, 1837, was 956, and the offices discontinued were 280—making an increase of 676. The whole number of Post Offices in the United States on the 1st. instant was 11,767. The number of appointments of Post Masters during the last year is 3191—being at the rate of more than ten a day, excluding Sundays.—*N. Y. Gaz.*

*Pennsylvania University.*—The annual Commencement in the University of Pennsylvania was held on Friday last, in the Hall of the Musical Fund Society. A large audience attended the exercises. Eighteen candidates were admitted to the degree of A. B. and a considerable number to the degrees of A. M. and M. D. Several honorary degrees were also conferred.

*Fish.*—Mackerel are very abundant in Barnstable Bay. One boat, on Saturday last, took 1,500. Haddock are also abundant. At Bass River last week, eight hundred blue fish were taken at one haul. These fish were unknown in our waters 10 years ago; now they are quite numerous. Oyster Island Bay, it is said, swarms with them, and they are caught there both with codlines, and by trailing for them. The blue fish takes its name from its color; and in shape resembles the bass, it weighs about two pounds. It is an excellent fish fresh—Several barrels were sent to New York last season, and found a ready market at about the price of No. 3 Mackerel.—*Yarmouth Register.*

*Discovery.*—The Newport Mercury publishes the following from the log book of the Whale Ship Audley Clarke, Capt. Paddock, which arrived a few weeks since at Newport from the Pacific Ocean;—

'Dec. 28th, 1836. At daylight saw a small Island bearing East, about 5 miles distant; hauled to, and ran within 1 1-2 miles of it. The Island did not exceed half a mile in length, was thickly wooded, but saw no appearance of its being inhabited. The longitude of this Island by the chronometer, was 165 25 W., and latitude deduced from observations at noon, 11 37 S. As no such Island is laid down on any of the latest Charts on board the ship it is considered as newly discovered, and therefore named "*Newport Island.*"'

*Harvard University.*—This has been, thus far, a week of exhibitions, at Cambridge.

On Monday, the exhibition of the junior and sophomore classes took place, according to the order published in the papers. The declamation was good, and the composition of the original pieces highly respectable. The audience was numerous.

On Tuesday, the senior class gave their valedictory services. We had no opportunity of hearing them, but understand from authority, on which we rely, that Mr Hayward's oration was excellent, and Mr Hildreth's poem sober, sentimental and affecting An ode, by J. Richardson, jun. of Dedham, was sung at the close of the exercises.

An incident has been related, as a novelty, which is honorable in this class and to one of the venerable professors in the University. After the customary evening prayers on Tuesday, the class formed in open ranks, fronting the chapel, and received the Rev. Dr Ware, senior, as he retired, each of them pressing his hand, and bidding him an affectionate farewell.

Yesterday, the senior class of the Divinity School read their prescribed exercises. Of these we shall probably be enabled to give some account hereafter. *Courier.*

*From Europe.*—The latest news received by us, up to Friday noon, is by the Pocahontas, at Philadelphia, which brings London dates to the 8th of June. The intelligence of the suspension of specie payments here, was not received in England, at the time the Pocahontas sailed. The failure of three very important American Houses there, had occasioned great excitement. But the panic was allayed by the public statements of the affairs of these firms, by which it was shown that the assets were so large as to leave to each house more than a million of dollars, after paying all demands.

PERKIN'S STEAM GUN.—A correspondent of the United States Gazette gives the following description of Perkin's Steam Gun, which has been in daily use for several years at the Adelaide Gallery in London and never out of order, excepting a few hours suspension for repairs made necessary by the constant action of the fire on the steam generators. It discharges *seventy balls*, against an iron target at the end of the hall, in *four seconds*; and can be recharged in as many: propelling the ball either singly, or in volleys; so that 420 may be discharged in a minute, or 25,000 or more in an hour! The barrel at present is fixed, for security; but the plan is, to move it on a ball and socket joint, so as to aim any way, like the jet of a water enjine. The principle is extremely simple;—merely that of a body's blowing a pea through a quill. The balls, let into the upright tube of the gun, fall one by one into the barrel, and are propelled through that by a jet of steam from the generators: the 'tube,' having been carefully stopped by a cock at its top, to prevent the balls going out in that direction.

## MARRIAGES.

In this city, on Thursday, 13th inst. by Rev. Mr Young, Mr John Peirce, jr. to Miss Catharine Beeman. On Sunday evening by the same, Mr George Newhall, of Cambridge to Miss Maria Bates, of this city

On Thursday in Hollis street Church, by Rev. Mr Pierpont, Mr John J May, to Miss Caroline S Danforth.

In this city, by Rev Mr Winslow, Capt. Henry Hodge to Miss Sarah B. Quimby.

On Sunday, 9th inst. Mr Joseph Winsor to Miss Betsey Sprague, both of this city.

In Kensington by Rev. Dr Kendall, Rev. John D. Sweet, to Miss Angeline, daughter of Benjamin Delano Esq.

In Rio Janeiro, May 23, by Rev. Mr Searle, Chaplain of the U. S. ship Erie, James Birckhead Esq. of R. J. to Miss Eliza, daughter of Hon. Wm. Hunter, of Newport, R. I. Charge d'Affaires of the U S to the Court of Brazil.

## DEATHS.

In this city on Thursday last, Dr Hervey N. Preston of Plymouth Mass. 31.

In West Cambridge 16th inst. Mr Reuben Johnson, 55.

In Walpole, Hon. Daniel Kingsbury, 74.

In New Bedford, 17th inst. Martha R. daughter of Rev. Sylvester Holmes, 17.

In Dover, N. H. 17th, Hon James Bartlett, 44, after an illness of several months.

In Portsmouth 8th inst. Capt. John Bowles 73.

On Saturday, the 4th ult. at Greene village, N. Y. by drowning Rev. Mr Foote, a son of Amasa Foote, Esq. of Smyrna, and a recent graduate of the Auburn Theological Seminary.

*ANNUAL REPORT OF THE A. U. A.*

JUST published, the Twelfth Report of the American Unitarian Association, with the proceedings of the Annual Meeting, May 30, 1837. JAMES MUNROE & CO. 134 Washington St. jy 22

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A NEW volume of the Teacher commenced with the July No. just published.

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*CHRISTIAN TEACHER, (LONDON.)*

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*Contents of March No.*

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*Contents of April No.*

Essays on the Fundamental Principles of Christian Belief, No. 4,—Life,—On the Will of God as the Principle of Duty,—Salvation by Grace,—Essays on the Principles of Charitable Institutions,—The abuses in Manchester Grammer School,—The Domestic Missionary,—Minor Morals.—Dr Channing on Ministerial duties and the spread of Catholicism,—Correspondence,—Miscellanies,—Intelligence.

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## POETRY.

[From the New York Star.]

### FAME.

To die, and leave behind
Nought of surviving fame—
Of the divine, creating mind
No trace, no single name;
To know no deed, no word,
Our memory to restore,
But that, when gone, there shall be heard
Of us no mention more!
Nay, mock not that thou hearest me sigh;
My friend! this is indeed to die.

But to live on and on,
Among the great, the good,
Eternal station to have won
'Mid the high brotherhood;
Deep in the hearts of men
Enshrined to be;
To shine a beacon to the ken
Of far prosperity:
Who would not days for ages give?
Who would not die, *such* life to live?

What idle words are theirs,
Who bid us bound our powers
To passing pleasures, present cares,
Brief as the fleeting hours?
So deem'd not they, I ween,
The great of other days,
Whose brows still wear the living green,
Whose lamps still brightly blaze;
So deemed not they, who struck the lyre
With Milton's truth, with Homer's fire.

No! from a fount divine
These restless longings come—
This hope in honor'd light to shine
Above the cold dark tomb.
Oh! when from life I part,
Let me not wholly die;
Still with sweet song to charm the heart,
Or raise with musings high,
Still live in the remembered line—
Oh! might this glorious meed be mine.

### THE SLEEPING INFANT.

*From Flowers of Ebor.—By Thomas Crossly.*

How calm thy sleep, my little one!
Gift of a hand divine!
Care has no wreath to place upon
That lily brow of thine;

Yet on thy cheek are tears of grief,
Like pearl drops on a flower;
Frail emblems of thy sorrows brief
At evening's lonely hour.

Yet thou wilt wake to boundless glee
When dewy morn appears,
Nor e'er remember'd more will be
Thy bitter evening tears.

But what are these thy hopes to share,
Thy feeble hand which fill?—
Thou'rt grasping with a miser's care
Thy little playthings still;

Come, yield to me each useless toy,
Till morn's young beams shall peep;—
Nay, struggle not!—can'st thou enjoy
These trifles in thy sleep?

'Tis thus with man, whom old age brings
To life's declining vale,
He weeps at Time's stern call and clings
To trifles just as frail!

### THE FRIENDS OF EARLY YEARS.

BY MRS ABDY.

I sought my youthful home again;
The birds poured forth a tuneful strain,
The silver stream its waters flung
O'er banks where blushing wild-flowers clung;
The lambs were sporting on the lea,
Light waved the milk-white hawthorn tree,
And yet I viewed the scene with tears,
I mourned the friends of Early Years.

I left that spot of light and bloom,
To seek the church-yard's sheltered gloom,
They slept beneath the mossy earth,
Untold, unsung, their simple worth;
Yet, fondly, sadly, I avowed
That none amid the dazzling crowd
Had shared my hopes or soothed my fears
Like these—the Friends of Early Years.

That home I wished not now to see,
It boasts no charm, no joy for me;
Yet Time my feelings cannot chill,
My faithful friends are near me still:
I lift to them my longing eyes,
Whene'er I view the peaceful skies;
For there the blessed home appears,
Where dwell the Friends of Early Years.

### EMPYREAL VISITATIONS.

BY RICHARD HOWITT.

What pleasant visitations and divine
Light to the dulness of my being lend;
Great friends I have who seem to have no friend,
For winged shapes of soul come unto mine:
Bold Milton will his place in heaven resign
With me an hour in gravest talk to spend:
And Homer from Elysium, without end
Make known the grandeur of an epic line.
And not alone with poets old and blind,
The never dead, communing do I dwell,
Bright rays from God, within, clear entrance find,
And clouds gold-tinged round massive columns swell;
Such glory fills the temple of my mind,
Am I in heaven or not, I cannot tell!

### THE MARRIAGE FESTIVAL.

BY MRS ABDY.

'Festivities are fit for what is happily concluded; at the commencement they but waste the force and zeal which should inspire us. Of all festivities the marriage festival appears the most unsuitable; calmness, humility and silent hope, befit no ceremony more than this.'—*Goethe.*

Lady, thy merry marriage bells are ringing,
And all around thee speaks of festal mirth,
The loss of one so good and fair is bringing
Methinks strange gladness to her father's hearth;
Yet thou amid the throng art pensive sitting,
And well I know these revels cloud thy bliss,
And that thou deemest such triumph unbefitting
A solemn and important rite like this.

These flowery wreaths, these sounds of exultation,
Some victor's glorious deeds might celebrate,
But thou canst claim no proud congratulation,
Untried, uncertain is thy future fate;
Nor would *true* friends a brilliant spell cast o'er thee,
Giving to girlhood's dreams delusive scope,
But rather bid thee view the scene before thee
With calm humility, and silent hope.

Thine is a path by snares and toils attended,
Yet, lady, in thy prudence I confide,
Thou art not by mere mortal aid befriended,
Prayer is thy stay, and Providence thy guide:
And should thy coming years with ills be laden,
Thou safely may'st abide the storms of life,
If the meek virtues of the Christian maiden
Shine forth as brightly in the Christian wife.

## MISCELLANEOUS.

[From the Portsmouth Journal.]

### GLEANINGS IN NATURAL HISTORY.

SWALLOWS.

Of all the birds of the season, we are most familiar with the Swallows; and as all love best to hear and talk about things which are most familiar, next to those which are rare and strange, we shall occupy a column with a rambling talk about these most sociable and familiar of our summer residents. Those especially who are doomed to the town at this beautiful season, should feel friendly to the swallows, for they are the most truly town bred, of all their feathered family. While their country relations are hidden in the forests and fields, they are sheltering themselves under the eaves of our houses or the rafters of our stables. White others are tenanting the green wood, they are coursing through our dusty streets, sometimes almost brushing the passenger's face with their wings as they dart by him in their rapid flight; or soaring above the dust and noise below they cluster around the forked spire, or weathercock of the loftiest steeple, and there twitter and chatter as if they were gossipping about the scenes below, which are thus exposed to their open view.

Early associations make the swallows peculiarly interesting to us; and we believe that with all children they are especial favorites. We always felt so certain when we saw two or three together in the spring, that the warm weather for a certainty had come; for we reasoned by a logic of our own, from the proverb 'one swallow does not make a summer,' that more than one and especially a whole flock most assuredly must bring the warm summer days. Then, the swallows were associated with all our boyish frolics, in that grand theatre of children's fun and mischief, the barn. On a Saturday afternoon in summer, when the cows were at pasture and the oxen in the field, we would seek the accustomed scene of frolic. As we would open the barn door and look round upon the empty scaffolding and tie-up, while only a gleam or two of yellow sunlight streamed in through some crack or knot-hole in rough boards, the place would seem so lonely and dark, and still, that we would startle at the sound of our own footsteps—until we looked up and saw the swallows nestling upon the beams of the roof, and heard them twittering and gossipping so cheerfully, that every feeling of gloom or fear was in an instant dispelled. Then how often have we wondered how the swallows could contrive to get into the closed barn, and watched for the aperture through which they made their entrance. How many perilous ascents too have we hazarded to get a peep into their mudwalled nests.

But we must break away from the spell of early recollections, which is always thrown over us when we are dwelling upon the beautiful things of nature, the first objects of childhood's deep, though unconscious love, and speak of those habits and traits in the subjects of our sketch, which may be interesting to the philosophical as well as poetical student of nature.

There are six American species, of the swallow, all of which are now found with us. They have all marked points of resemblance in their forms and habits; all making the air their peculiar element and swimming as it were in it with the graceful and easy motion of fish in the water. All live upon insect food, all are sociable in their habits, and all delight in the society or neighborhood of man. Yet all possess strongly distinctive traits in their appearance and modes of life. There is the beautiful purple Martin, the sentinel of the farm house, and yet the most aristocratic of birds; either a baron, a priest or private gentleman, as his home happens to be in a castle, a church or a less pretending dwelling house. But much more useful withal than such aristocratic personages are apt to be; for he most effectually keeps off the crow and hawk, and other marauders from the farm yard. Next is the forked tailed, steel-blue backed barn swallow, building his nest of mud with sometimes twenty or thirty of his species against the rafter of the barn. Then follows the cliff swallow, building his nest of clay and sand, in the shape of a retort or bottle, and agglutinating it to the side of a cliff or building. The fourth species is, the white-bellied swallow, who builds his nest without mud, of fine dry grass, and places it in a hollow tree or under the eaves of a barn or dwelling house.

The fifth species, the Bank swallow, a plain homely bird, burrows a hole in the side of a sand bank or gravel pit, and there deposits his nest, at just such a depth as to be out of the reach of the arm of any intruding marauding school boy.

Last of all the family, the singular looking Chimney swallow, which betakes itself to some unoccupied and lofty chimney where he places his basket-like nest, of neatly interlaced twigs, cemented by an adhesive gum which the bird secretes. At twilight he issues with the bat from his sooty home and shoots like an imp backwards and forwards through the upper regions of the air.

The most remarkable circumstance in the history of the swallow is, their seeking out the society of man, and attaching themselves to his neighborhood. The first of the family which found out these advantages were the martins, who when the country was first discovered used to build their nests in gourds or calabashes which the Indians hung up near wigwams for this purpose. As the country became civilized, the barn and white bellied swallows left the caves and hollow trees, and betook themselves to the barns, where they now invariably build. The chimney swallows formerly built in some large hollow tree, open at the top; but within a comparatively short time have discovered the superior advantages of the chimnies to which they now always resort. But what is the most curious of all, another species, the cliff swallow, has discovered the advantages of associating round the habitations of man within the last twenty years. When they first came to the notice of naturalists they occupied the region about the Rocky mountains and the cliffs of the Missouri. In 1815 they appeared for the first time on the banks of the Ohio. In 1817 they appeared at Whitehall, near Lake Champlain. Since 1830 they have been found in several places in the State of Maine. In all the places where they have built, they have augmented their nests in a year or two from a single cluster to two or three hundred.

Thus much have we gleaned of the natural history of the sociable and neighborly swallows. And now, gentle reader, whoever thou mayest be, who hast deigned to read our humble sketch, we would ask thee, if the pressure of business, or of worldly cares is upon thee as thou walkest gloomily through the streets, to throw off for a moment the weight of thy brooding thoughts, and mark that beautiful bird as it courses by thee, just skimming the ground in its flight. Observe that bird as it now rises from earth and soaring aloft moves in the pure air of the clear upper sky. These beautiful things of earth are meant for emblems and monitors, and like that bird may thy care-laden spirit rise from its worldliness to the brightness and purity of heaven. J.

### THE THREE MILLS.

THE UNFINISHED MILL.

On the banks of the Mississippi, in the State of Missouri, stands a mill which is fast going to decay. Its owner was a native of New England. Twenty three years ago he became professedly a follower of Christ, and fifteen years ago, came to this country. Being a man of good morals, of industry, and business habits he became wealthy. His property has been estimated at $20,000. The town of which he was the principal proprietor was fast increasing in population and importance. Mr S. had the means as also the heart to build a house for the worship of God. But the mill—*the mill* must be built first. It was nearly completed when he broke his knee, and in two weeks was laid in the grave, at the age of forty-five years. The church is not erected and there stands the unfinished mill.

THE UN-REPAIRED MILL.

This also stands on the banks of the Mississippi, in the State of Illinois. Its owner served as an officer in the last war, and 18 years ago came to the west. Here by enterprise he acquired a fortune of some twenty or thirty thousand dollars. Three years ago the soldier and the man of business sat down as a sinner at the feet of Jesus—Professedly he gave his heart, his talents, his property, his all, to God. He liberally contributed to sustain the church, and support a minister. And like Mr S. he also designed to build a sanctuary. But he must first increase his property. He must first build a town, dig a canal, enlarge and repair his mill. The town was laid out, the canal surveyed, and the mill partly done, when Mr R. in August last, at about the age of 50, was also laid in the grave. Consequently the sanctuary is not, the minister has left, and the ways of Zion mourn.

THE MILL COMPLETED.

This also stands on the banks of the same river. When one of the owners of this mill was converted, his first inquiry was—not, how can I increase my property? how can I acquire a great name?—but 'Lord, what wilt thou have me to do?' At his expense the sanctuary was soon erected; 'Whither the tribes go up, the tribes of the Lord go up, the tribes of the Lord unto the testimony of Israel, to give thanks unto the Lord.' There the church going bell from Sabbath to Sabbath summons the full assembly to hear the word of life from the lips of a faithful minister. There the Spirit has been poured out, while men and angels have rejoiced over sins forgiven and souls saved. And there lives Mr. —— to enjoy the sweets of the sanctuary, the consciousness of having done good, and the finest of the wheat from his well finished mill.

REFLECTIONS.

1. The above facts furnish a good commentary on Matt. 6: 33—'Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you.'

2. Good men by beginning aright in new settlements may accomplish great good. The Pilgrims prayed on the rock where they first planted their feet. And as soon as they had a shelter for their heads, they had a sanctuary for the Lord. Marietta and Granville in Ohio; Alton in Illinois, and many other flourishing towns in the west, show what men of piety and principle can accomplish, and illustrate the truth of the divine declaration—'Them that honor me I will honor.'

3. Good men sometimes mistake by substituting good intentions for good works. They *intend* to be very useful. After the mill is finished; the rail-road done; the old barns pulled down, and new ones erected; *then* they mean to 'Honor the Lord with their substance.' But by that time, or even before, like S. and R. they are in the grave.

4. How will such men render an account of their stewardship, and what will be their reflections in heaven!

5. How much better would it be if all good men would be useful in the *present tense!* if they would do good as they have opportunity! live to get rich in good works, gladden the world and glorify God! Being their own executors, their estates would be easily settled; and their heirs saved from ruin. Blessed themselves, and a blessing to their race, they would bless God for the privilege of having lived and labored in his vineyard. Then whether the mill were finished or unfinished—their worldly plans accomplished, or not, they would hear as they go to their final rest and reward, 'Well done good and faithful servants; enter ye into the joy of your Lord.'

TITLES OF OLD BOOKS.—The following are the titles of some of the books which were in circulation in the time of Cromwell.

GODLY BOOKS.—'A most delectable sweet perfumed Nose-Gay, for God's saints to smell at'—'A pair of Bellows, to blow off the dust cast upon John Fry.'—'The Snuffers of Divine Love'—'Hooks and Eyes for believers' Breeches.'—'High heeled Shoes, for Dwarfs in Holiness.'—'Crumbs of Comfort for the Chickens of the Covenant.'—'A sigh of sorrow for the sinners of Sion, breathed out of a hole in the wall of an Earthern Vessel, known among men by the name of Samuel Fish.'—'The Spiritual Mustard Pot to make the soul sneeze with Devotion.'—'Salvation's Vantage Ground! or a Looping stand for heavy Believers.'—'A shot aimed at the Devil's head-quarters, through the tube of the Cannon of the Covenant.'—'A Reaping Hook well tempered for the Stubborn Ears of the Coming Crop; or, Biscuits baked in the oven of Charity, carefully concerved for the Chickens of the Church, Sparrows of the Spirit, and the sweet Swallows of Salvation.'—'Seven sobs of a Sorrowful Soul for Sin, or the seven Penitential Psalms of the Princely Prophet David, whereunto are also annexed Wm. Hominis' handful of Honey Suckles, and divers Godly and Pithy Ditties now newly augmented.'

[From the Western Messenger.]

### PARABLE.—THE ANT HILLS.

Then the Interpreter took me into a field in which the Lord of the field was ploughing. And he showed me a colony of ant hills. And we stood together and watched the little people as they toiled, and bustled, and passed in and out from their lowly nest. But they neither saw us, nor heard our voices. They saw not the bright morning sun, though they rejoiced in his beams; they knew nothing of the changing seasons, though they knew their time for building, and for laying up food. The fresh breeze soon passed over them—to them it was a tempest;—the light rain drops fell plashing on their little houses, to them like a flood; but they heard neither the wind or the rain, nor knew they why or whence they came.—While we stood looking into their little world of sand heaps, the man who was ploughing came towards them, and in a moment his ploughshare had marked a deep furrow through the place, and had swept all their nests, their labors, their plans, to complete destruction. But the field was prepared, the seed sown, and life thus provided for man, though death was dealt to the ants.

And the Interpreter said, 'Even so is it with man as with these little earth-emmets. Little know we of the incomprehensible courses of Providence and of Nature. We toil on and bustle in our little planet, Earth, in the broad beams of the Sun of Eternity which we see not, with the viewless breeze of mystery all around us which we hear not, nor know 'whence it cometh or whither it goeth.' Ages after ages roll, and we still toil on, and Nature all seems a stupendous machine, and out of the regularity and stillness of the long noon of years behind us, we shape in our fancy *laws* which we say will govern the long afternoon and evening before us. But the evening-sun is clouded, or goes down, or storms come on, and our *laws of nature* are broken, or suspended, and we exclaim, 'a miracle:—an age of miracles!'

And so, when the great Ploughshare shall pass through worlds after worlds in the fields of space, and the whole race of man be swept to destruction, we may fancy that the end of ALL things is at hand, and all Nature's laws rushing into ruin, when but some *higher* law of Nature, than we can now conceive of, is being fulfilled, and sustenance provided for higher beings and higher purposes, even in our destruction. C. P. CRANCH.

### COMMON SCHOOLS IN OHIO.

We have seen an address of Mr Samuel Lewis, the newly constituted Superintendent for Common Schools in Ohio, to his fellow citizens, and especially to the officers of Common Schools and the County Auditors, which breathes the right spirit, and gives us great encouragement. Would that we had an officer of this sort in each of our own New England States!

Mr Lewis states that there are in Ohio seventy-two counties, containing 1060 townships, divided into more than 8,000 school districts, from each of which a report is required. The superintendent, he adds, could not visit in person, more than two districts a day, and make the proper examinations. If he could devote all his time to this part of his duty, he would only visit about 600 districts a year; but he has other duties of his office that will occupy at least one-third, or perhaps one half of the time. He insists therefore, on the efficient co-operation of the county auditors and school directors, throughout the State. The number of the county auditors is seventy-two; and the school officers he estimates in all, at more than twenty thousand.

The statute of the State requires the Superintendent to address circulars to the county auditors, with the proper direction, in the month of May. The county auditors are required to address circulars to the school directors of each district; and it is made the duty of the school directors to furnish the particular information in detail. The Superintendent appears to have begun his work well. We hope he will be seconded in his efforts, and that under his direction the schools of Ohio will, ere long, sustain the rank to which, in republican States, they are entitled.—*Annals of Education.*

CURE FOR THE TIC DOLOREUX.—Take five grains of aconite, and rub down into an ointment with five drachms of cerate; then apply a portion on the top of the forefinger, over the track of the painful nerves, and gently rub for half a minute, or longer, according to the degree of pain. It has been applied, in several cases, with the most astonishing success. Mankind, it is said, are indebted to Dr Turnbull for the discovery of this important medicine.

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REPUBLICATIONS OF THE FOREIGN REVIEWS.

THE following are now in press at New York, and will be published immediately.
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The Foreign Quarterly Review, No xxxvi.
The Edinburgh Review, No. cxxxi.
The London Quarterly Review, No cxv.
Blackwood's Magazine, for April.
Foster's Cabinet Miscellany, No xxxii, being the third part of Prior's Life of Goldsmith.

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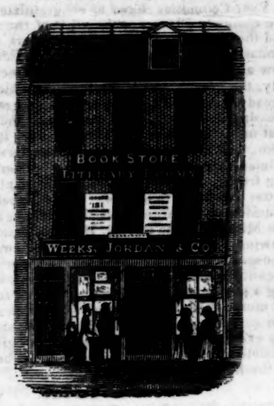


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On the first of July, 1837, will commence the tenth volume of the KNICKERBOCKER, OR NEW-YORK MONTHLY MAGAZINE. The publishers, mindful of the favor with which their efforts have been received at the hands of the public, would embrace the recurrence of a new starting-point, as a fit occasion to 'look backward and forward' at the past and prospective character and course of their periodical. Within the brief space of a little more than two years and a half, the number of copies issued of the KNICKERBOCKER has been increased from less than *five hundred* to more than *four thousand*, without other aids than the acknowledged merits of the work—acknowledged, not more explicitly by this unprecedented success, than by upward of three thousand highly favorable notices of the Magazine, which, at different times, have appeared in the various journals of the United States, embracing those of the first and most discriminating class, in every section of the Union. Of many hundreds who desired specimen numbers, and to whom they have been sent for examination, previous to subscribing, *not one* but has found the work worthy of immediate subscription. A correct inference in regard to the *interest* or *quality* of the matter furnished by the publishers, may be gathered from the foregoing facts. In relation to the *quantity* given, it need only be said, that it has always exceeded the maximum promised, and in the numbers for the last year, by more than *four hundred pages*. Of the clearness and beauty of the typographical execution and matériel of the KNICKERBOCKER, and the character of its embellishments—which, although not expected by its readers, nor promised by its proprietors, have nevertheless been given—it is not deemed necessary to speak. They will challenge comparison, it is believed, with any similar periodical, at home or abroad.

It has been observed, that the constant aim of the Editors, in the management of the KNICKERBOCKER, has been to make the work *entertaining* and *agreeable*, as well as *solid* and *useful*. It is perhaps owing to a predominance of these first-named characteristics, that it has become so widely known to the public. In addition to several well-known and popular series of numbers—such as the 'Odds and Ends of a Penny-a-Liner,' 'Oliapodiana,' the 'Palmyra Letters,' 'An Actor's Alloquy,' 'Leaves from the Blank Book of a Country Schoolmaster,' 'Wilson Conworth,' 'Life in Florida,' 'Loaferiana,' 'The Eclectic,' 'Passages from the Common-place Book of a Septuagenarian,' Notes from Journals of Travels in America, and in various Foreign Countries, 'The Fidget Papers,' etc.,—liberal space has been devoted to interesting Tales, illustrating American society, manners, the times, etc., embracing, beside, stories of the sea, and of pathos and humor, upon a great variety of subjects, together with biographies, legends, and essays, upon numerous and varied themes, interspersed with frequent articles of poetry, of such a description as to secure for the Magazine, in this department, a gratifying preëminence and celebrity. But neither the *scientific* nor the *learned*, the *solid* nor the *useful*, has been omitted, or lightly regarded. Original articles, from distinguished writers, (which have attracted much attention in this country, and several of which have been copied and lauded abroad,) have appeared in the recent numbers of the work, upon the following subjects:

Past and Present State of American Literature; South American Antiquities; Inland Navigation; Geology and Revealed Religion; Insanity and Monomania; Liberty *versus* Literature and the Fine Arts; Early History of the Country; Connexion of the Physical Sciences; Atmospheric Electricity, a New Theory of Magnetism, and Molecular Attraction; American Female Character; Pulmonary Consumption; Pulpit Eloquence; The Prospects and Duties of the Age; Health of Europe and America; Literary Protection and International Copy Right; Poetry of the Inspired Writings; Chinese Nations and Languages; Chemistry (Laboratory of Nature); The Past, the Present, and the Future; Our Country, with Comments on its Parties, Laws, Public Schools, and Sketches of American Society, Men, Education, Manners, and Scenery; Philosophy of the Rosicrucians; Intellectual Philosophy, Philology, Astronomy, Animal and Vegetable Physiology, Astrology, Botany, Mineralogy, and Phrenology; Progress of the Age, and of Modern Liberty; Christianity in France; American Organic Remains; Historical Recollections; the Nature of Comets; Discussion on Scriptural Miracles; Sectional Distinctions of the Union; Peace Societies; Periodicity of Diseases; Essays on Music, Fine Writing, etc.; together with many articles of a kindred description, which it would exceed the limits of this advertisement to enumerate in detail

Allusion has not been had to the Literary Reviews of new works—which have embraced all the current literature of the day, with copious and interesting extracts—nor to the editorial division, in which are chronicled all interesting matters of a local and general nature, with Original Miscellanies, Notices of the Drama, the Fine Arts, etc. In short, in all things, it has been the steady purpose of the publishers and editors—Americans by birth and in heart—to present a magazine thoroughly AMERICAN in its tendencies, free from political or party bias, and wide and various in its scope, in which *all* should find something to interest or instruct, and *none* any thing offensive to good taste, or subversive of sound morals or patriotism, or true religion.

Among those who have contributed papers of a learned scientific, or solid and useful character—including two or three whose articles are in preparation—may be mentioned the following.

| | |
|---|---|
| J. K. PAULDING, | Dr. RUSH, Philad., |
| Prof. ANTHON, Col. College, | Dr. BRIGHAM, Conn., |
| Prof. ED. WM. JOHNSON, S. C., | GEORGE GRIFFIN, Esq., N. Y., |
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| Rev. ORVILLE DEWEY, | J. N. BELLOWS, and |
| Rev. J. H. CLINCH, Mass., | B. B. THATCHER, Esq's. |

In the department of Tales, Essays, Sketches, Biographies, Legends, etc., the subjoined names, among others, have been conspicuous:

| | |
|---|---|
| Rev. WALTER COLTON, | TIMOTHY FLINT, Mass., |
| Prof. LONGFELLOW, Mass., | J. W. GOULD, |
| Dr. BIRD, Penn., | Colonel M'KENNEY, |
| J. K. PAULDING, | THEODORE S. FAY, |
| J. G. PERCIVAL, | WILLIAM DUNLAP, Esq., |
| Miss LESLIE, | E. T. THROOP MARTIN, |
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| Mrs. C. GILMAN, S. C., | W. G. CLARK, Philad., |
| The Author of 'PELHAM,' | Mrs. FRANCES A. BUTLER, |
| N. HAWTHORNE, Mass., | W. P. PALMER, |
| Gen. DUCOUDRAY HOLSTEIN, | STACY G. POTTS, N. J., |
| W. G. SIMMS, Esq., | ROBERT BURTS, U. S. N., |
| H. R. SCHOOLCRAFT, Mich., | JOHN INMAN, Esq., N. Y., |
| W. E. BURTON, Philad., | JAMES BROOKS, |
| J. BARBER, New York, | SAMUEL L. KNAPP, Esq., |
| Miss C. M. SEDGWICK, | JOSEPH C. NEAL, |
| Hon. Judge HALL, Ohio, | Mrs. E. F. ELLETT, S. C., |
| Capt. MARRYAT, Eng., | R. S. MACKENZIE, Esq., Eng., |
| Prof. BARBER, | Mrs. A. J. GRAVES, Md., |
| Miss E. B. CLARKE, | 'ALGERNON SIDNEY,' Cambridge, Mass., and |
| J. N. BELLOWS, | H. H. RILEY, N. Y. |
| Dr. CARUTHERS, Va., | |

The names which follow, include but few of the many who have contributed, from first to last, to the poetical department:

| | |
|---|---|
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| W. C. BRYANT, | Miss E. B. CLARKE, |
| Rev. JOHN PIERPONT, | GEO. LUNT, Mass., |
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| W. E. BURTON, Penn., | TIMOTHY FLINT, Miss. |
| Mrs. E. C. EMBURY, | Miss M. E. LEE, S. C. |

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